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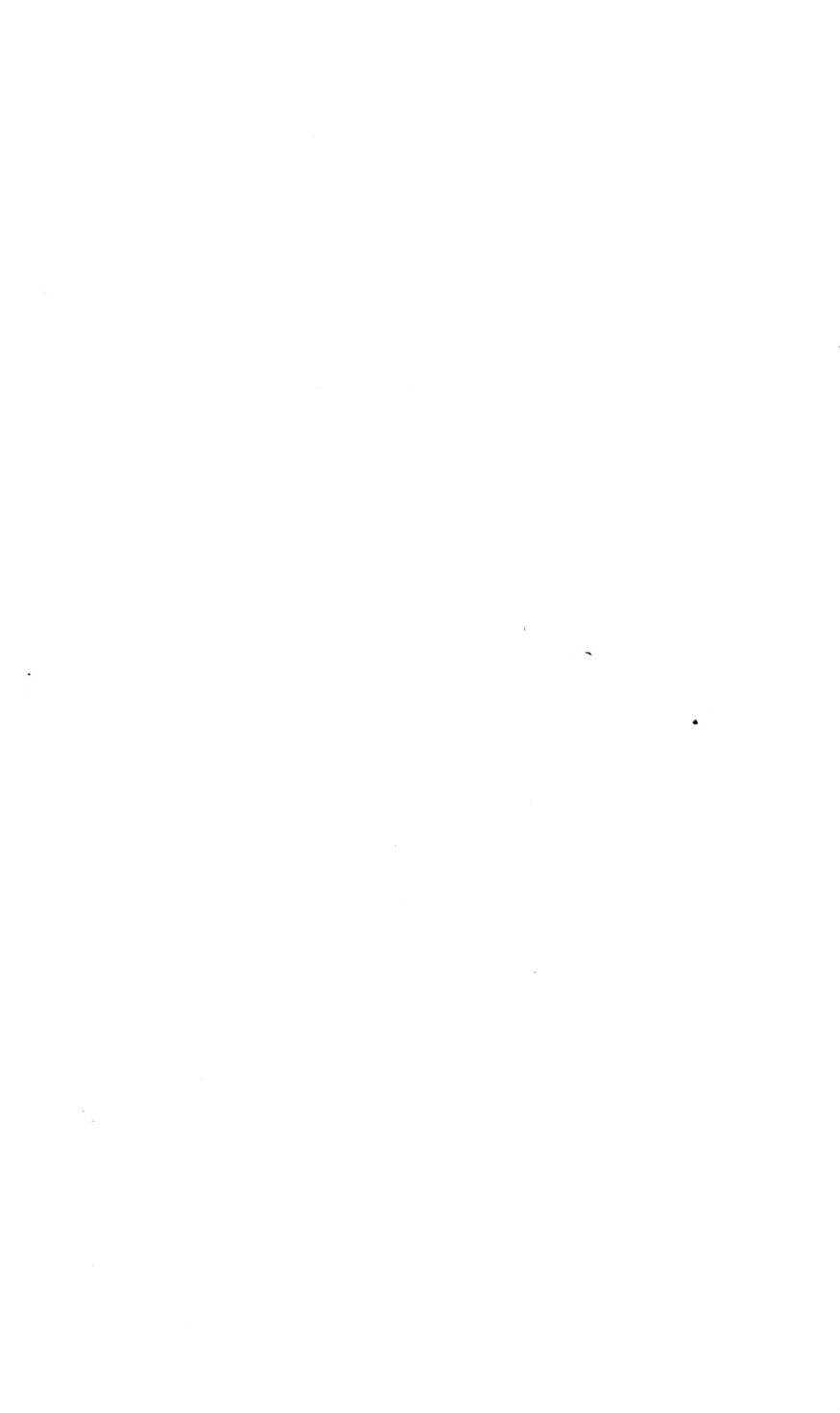
Chap. ~~S.~~ E 443

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UNITED STATES OF AMERICA.







THE
GREAT QUESTION ANSWERED;
OR,
IS SLAVERY A SIN IN ITSELF

(P E R S E ?)

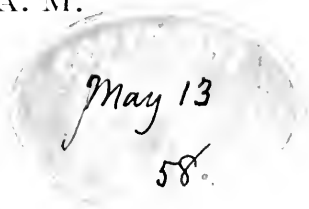
ANSWERED ACCORDING TO THE
TEACHING OF THE SCRIPTURES.

BY JAS. A. SLOAN, A. M.

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INTRODUCTION.

So much has been lately written on the subject of Slavery, that it would appear to the disinterested observer that nothing new or additional can be added; still, after all that has been written and said, there are some points which have been to a great extent overlooked by those who have undertaken to discuss the subject. A few writers have attempted to write in the proper spirit; to appeal to the proper authority; but this class have taken it for granted that the relation is politically right, without examining carefully into the true or moral relation of Master and Slave. In consequence of this, many important questions have been left without any other consideration than a mere passing remark, thus leaving the real difficulty unremoved from the mind of the candid in-

quirer after truth. Another class of writers and declaimers, have *assumed* that the relation is morally and politically wrong—sinful in itself; and from this view of the subject have denounced, in the very worst terms, not only the system as a gigantic wrong, but that those who sustain the relation of a Master, are unmitigated tyrants, unworthy of respect among civilized men, and beyond the covenanted mercies of God. With this class of writers and declaimers we have no controversy; their perceptions are all darkened; they look at all things pertaining to the subject through a false medium. On the minds of such men, the clearest logical demonstration falls utterly powerless; the brightest light has the same effect on their vision, as it has on that of a bat—that is, it only makes them blinder. If they should ever see the error of their way, the conviction must be produced by a higher power than that of man. We may, however, occasionally notice the position and arguments of respectable writers on the other side; but still, it is not our main object

in writing on this much mooted point. We wish to write a few plain things for the benefit of plain and common people, and especially to discuss the question, "Is Slavery sinful in itself?" (*per se*.) This is the point that one class of writers take for granted as being right; the other class assume that it is wrong; and hence, the honest inquirer is left in doubt after he has waded through works and speeches on both sides of the question. The stability of our republican institutions is threatened by the continual and angry discussions on this Slavery question; and while there are many, both at the North and at the South, who would be glad to seize on any pretext to pull down the fair temple of liberty, we are fully satisfied that there is a large number, more particularly at the North, who would be more hearty in their co-operation in maintaining the Constitution of their country, if they were fully and conscientiously satisfied that it did not uphold and legalize a moral wrong. Many ways and means have been suggested and adopted to bring the

ceaseless agitation of this question to an end, but without many bright prospects of success. The clouds still hover around the political horizon, and the mutterings of the distant thunder indicate and tell too plainly that the storm is only gathering new strength to burst with renewed fury. The real difficulty of maintaining quiet on this subject lies far deeper than most of men are willing to admit; it lies in the conscience of men; it is not so much in head as in heart. The whole truth on the subject may be expressed in a few words. A large number of our brethren at the North are conscientiously opposed to Slavery; their opposition arises from principle, but they are living under a social compact—the Constitution—which they believe sanctions a great wrong in sustaining it; they believe they are doing wrong. It is natural, it is right for every man to free himself as soon as possible, and by proper means, from all unlawful contracts. Now if we can succeed in convincing our Northern brethren that they are not doing wrong in maintaining the Constitu-

tion—in other words, that it does not protect a system sinful in itself, then we will have attained our end. There may be a possibility that the system is right, and that those who carry their opposition to such an extent as will result in much greater evils, may be wrong. This is the point to be examined. In pursuing our object, it will be necessary to have a standard to which we can appeal; some rule by which all questions of social and personal duty must be tried. This will lead to an examination of the Scriptures upon the question at issue; an examination of the “higher law;” the relation of Church and State; what we owe to God, and what is due to human authority; when it is right to obey God rather than men, and many other questions in which political theologians lead their admirers astray. These things must be examined into first. Then the foundation of all the relations of life, such as husband and wife, parent and child, ruler and ruled, citizen of the country and member of Christ’s Church, Master and Slave. We will touch briefly on the origin

of servitude, the order that characterizes all of God's works, and that His word, or His commandments, laws or whatever we may call them, are made to suit the varied relations which men sustain to them and to each other in their various relations and capacities. We may embrace some other topics in a general way, but our main design is to reach the question, "Is Slavery sinful in itself?" That it may be conducted in "meekness of wisdom," produce peace, remove doubt from the minds of lovers of their God and country, and increase the happiness of both races, is our devout desire and humble prayer.

IS SLAVERY A SIN IN ITSELF?

CHAPTER I.

RULE OF FAITH AND PRACTICE.

MAN is a dependent being. He did not create himself; his life is dependent on the will of another. He must go out of himself for complete happiness. Every human being comes into the world without knowledge. The senses gradually come into active operation; that of hunger is probably the strongest that is felt for some time; the infant becomes a child, the child a boy, and the boy a man. Still, through all his years of growth, he is learning from the objects with which he is surrounded; he gets a knowledge of natural things, that is, from those things which come within the range of his senses; but his duty to God and men must be learned from another source. This can only be learned from the Bible. Men have never learned anything like correct views of their duty to God and to one another, in those countries where they are destitute of the light of divine revelation.

Hence, it is only in Christian countries that men understand their relation to each other. And in Christian lands where men refuse to take the Bible for their guide, they are constantly going astray; advocating error; propagating false systems of morals, and disturbing the peace of society by their wild speculative theories. Many, even in Christian lands, have adopted for the rule of their conduct, what is called utility or expediency; but it is plain that this rule will be fluctuating; there is very little certainty, when or where it should be applied; what one man would consider right, another would think a flagrant wrong; what one man would advocate as useful, another would oppose as highly injurious; what one would consider expedient, another would disapprove as very unwise. One man's knowledge is much more extensive and thorough than another's. The minds of no two men are exactly alike in all respects; nor do two men always agree in every particular. From the great variety of mental ability, from the different degrees of knowledge, and from many other circumstances, it must be plain to the reader that the law founded on expediency or utility, would have to be *varied* in every instance of its application, to suit the capacities

and conditions of its subjects. The principle is self-destructive; it would have to *vary*. But the idea of a law or standard, an authoritative rule of action, must be *uniform*, or it becomes an *exception*, and not a general rule. In plain terms, every man's will would have to be his law, which would set every man at full liberty to do as he pleased, independent of his Maker. All nations have some standard by which they are governed in civil matters. The courts of justice are influenced by the decisions of past times; by the opinion of some distinguished jurist. The legislative body enacts rules or laws, to govern and direct the conduct of the citizen in his civil relations. The executive is governed by the decisions of the court. Good usage establishes a certain manner of speaking, so that there is a rule or standard, that is final in all legislative, judicial, and linguistic controversies. There must also be a final arbiter to settle all disputes on moral and spiritual subjects, or it is not worth the time and labor to form an opinion, or a judgment on any question in morals.

It is not necessary that we should pursue this subject any further, as all candid minds will see at once the importance of having something which we all recognize as authority. The Bible,

then, is our standard ; to this we desire to bring all questions in morals ; by this we wish to try every relation in life ; by its teachings we are willing to abide, and by it to stand or fall. We appeal not to the prejudice, the passions or corrupt conscience of men ; for conscience cannot determine the moral quality of an action unless it have some rule by which to settle that point. The conscience of the heathen do not rebuke them for murdering their infant offspring, or their parents, disabled by age ; while the Bible expressly says, "Thou shalt not kill." Neither do we recognize the principle of sincerity as the rule of correct action in morals. A man may be sincere, and prove it by murdering me. That does not make the action right. The heathen is sincere, no doubt, when he bows down and worships the idol ; but so far from making idolatry right, it only proves that the devotee violates the first commandment of the moral law, "Thou shalt have no other Gods before me." Sincerity will not, then, do for the rule ; a man may be sincere and yet be doing wrong. The motive may be bad and the action turn out good ; but then the actor loses the approval of a clear conscience. To make an action good, the motive from which such action springs

must be in accordance with the revealed law of God, or it is of no value. We are, then, forced to the conclusion that the Bible, the whole Bible, and nothing but the Bible is the safe rule of action; and however we may attempt to conceal the fact, our practice is greatly influenced by our theoretical views of truth, and our religious opinions control our actions to a much greater extent than we are willing to admit. We then take the Bible—not a partizan view of it, but as a harmonious whole—as our chart and compass; believing, if we do not throw it overboard, it will conduct us safely into the haven of truth. To its sacred pages let us then repair to learn what duty God requires of us; what He has done for our race. Let us examine with care, judge with coolness and impartiality, study with patience and perseverance; but above all, bow with implicit reverence to the authority of God; for He can never err while “there is not a just man on earth that liveth and sinneth not.” “The human heart is deceitful above all things, and desperately wicked.”

CHAPTER II.

THE RELATION OF CHURCH AND STATE.

THE Jewish Dispensation was a theocracy; that is, Jehovah was the head of the State, as well as the Lord of the conscience. From this circumstance, idolatry was punished by the civil magistrate, because it involved treason against the reigning sovereign. (See Deut. xiii: 6, 8, 9.) "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee, saying, Let us go and serve other gods—thou shalt not consent unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterward all the people." God often inflicted severe punishment on the Jews for the sin of idolatry, by giving them up to the power and dominion of the heathen, by whom they were surrounded.

When Christ came, he fulfilled all the prophecies, concerning the Messiah, contained in

the Old Testament. He removed the ceremonial part of the Mosaic law by his death, and established plain, simple, and spiritual ordinances in their place. The theocracy of the Jewish dispensation passed away; and Christ, as the great law-giver of the world, separated between the civil and ecclesiastical powers, and pointed out, by his word, teaching, and example, the appropriate province of each. The great principle of Christianity, as unfolded and explained by Christ, is: *Non-interference in politics on the part of the ministers of his gospel, and obedience to the civil authorities under which his followers live.* To his teachings let us now appeal; to his perfect example let us look, in order that we may have clear and scriptural views of our relations to God, as the moral and responsible beings of his righteous government, and also, that we may learn clearly what duties we owe, as Christians, to the civil authorities under which we live.

We will begin with civil duties, as the honor, reverence, worship, and obedience which we owe to God, fall more naturally and clearly under the teachings of theological and moral science. What, then, are the great principles taught by Christ, touching the relation of

Church and State? He recognized the principle that civil courts are to settle, between citizens, all disputes about property. We are informed by Luke (xii: 13, 14) that "one of the company said unto him, Master, speak to my brother, that he may divide the INHERITANCE with me." Here, then, the question of settling the rights of property was fairly and plainly presented to Christ for his decision. A man, in a public company, requests that he may interpose his authority, as a teacher and prophet, to make his brother give him that part of the property to which he feels that he is justly entitled. Does the Saviour turn aside from his business to decide the matter between the disputants? No; but replies by asking the question, "Man, who made me a judge or divider over you?" Who made me a judge to decide civil causes? Who appointed me an umpire to divide inheritances? This is not the object of my mission into the world. I did not come to take the civil magistrate's office out of his hands. "My kingdom is not of this world," (John xviii: 33-36.) The note of Beza on this passage is so appropriate, that we give it at length: "Christ would not, for three causes, be a judge to divide inheritances. First, for

that he would not cherish the carnal opinion which the Jews had of the Messiah. Secondly, for that he would distinguish the civil government from the ecclesiastical. Thirdly, to teach us to beware of them which abuse the show of the gospel, and also the name of ministers, to their own private advantage." Dr. Whitty makes the following remark on this passage—viz: "It is probable that Christ refused to take this office upon him, . . . chiefly because he had but little time remaining, which he could better spend in dividing to them the word of life, and promoting their eternal interest." Dr. Scott says of this comment of Dr. Whitty's: "This reason is at least very forcible, in all similar cases, with ministers of the gospel, if they duly consider the shortness and uncertainty of life, the state of the world, the worth of souls, and the immense importance and arduousness of their work."

We have given these extracts to show that one interpretation of this important event in the life of Christ is not singular, but has been the view taken by the best Biblical scholars. Beza, however, gives the clearest view of the passage. "The carnal opinion which the Jews had of the Messiah," mentioned by him, was

that the Messiah would appear as a great temporal prince, deliver them from the civil dominion of the Romans, establish his throne in Jerusalem, as the capital of his earthly kingdom, and raise them to a degree of splendor and power far beyond anything they had seen in the palmiest days of David and Solomon. It was evidently this belief of the nature of Christ's mission which prompted the mother of Zebedee's children to make the singular request of him, as narrated in Matthew xx: 20-29. The favor asked was that her two sons might sit, the one on his right hand and the other on his left, in his kingdom. The same opinion, the temporal kingdom of Christ, with places of honor and profit, was in the minds of the two disciples on the morning of his resurrection, as they were going to Emmaus; they were sad, but the cause of that sadness is clearly developed in the declaration of one of them to Jesus, "We trusted that it had been he which should have redeemed Israel."

These passages show the expectations of the Jews about the temporal nature of his kingdom. That he did not encourage this view, may be seen by the reader referring to Matthew xx: 20-27; and Luke xxiv: 13-31; and John xviii: 33-36.

Christ also clearly distinguished between the duties we owe to God and civil rulers. It cannot be plead in favor of State establishments, that such an amalgamation of religion and politics is countenanced by the example of Christ, from the fact that he paid the temple-tax when demanded by the proper person. The Jewish dispensation had not then closed; all the ceremonies of the Mosaic ritual were still in operation. It was one object of Christ's mission "to fulfill all righteousness;" that is, to conform to every part of the law. The theocracy had not come to an end: Jehovah was still the recognized head of the State, as well as the object of true worship. If we keep this last fact in view, we can see the beauty and force of the Saviour's argument that "the children are free;" that is, exempt from supporting the government by pecuniary aid. "And when they were come to Capernaum, they that received tribute-money came to Peter and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, Simon, of whom do the kings of the earth take custom or tribute? Of their own children or strangers? Peter saith unto him, Of strangers. Then are

the children free." (Matt. xvii: 24-26.) His argument is this: Kings of the earth do not take tribute of their own children, but of their subjects. "I am the Son of God—the civil ruler of the Jews; therefore, I am not bound to pay tribute." He argued that he was exempt from paying the temple-tax, not because he was the son of Cæsar, but because he was the Son of God. Lest any should take exceptions to his refusal to pay, he waives this privilege of exemption; but, having no money, he ordered Peter to go to the sea, which was close by, and cast in his hook, and in the mouth of the first fish which he caught, he would find a shekel—enough to pay them both. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee." (Matt. xvii: 27.) "By which example Christ teacheth us to avoid the scandal and sinister suspicions of men, though they be groundless, with some detriment to ourselves—especially when we have not means to convince them."*

* Whitty.

ing tribute to the civil ruler of the country was presented to him, he gave a different answer. The Pharisees and Herodians asked him the question, and desired an answer: "Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar or not? He perceived their wickedness, and said, Why tempt ye me, ye hypocrites? . . . He said unto them, Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." (Matt. xxii: 17-21.) To understand the question here propounded, we must look at the character of those who asked it. It is stated by the sacred historian, (vs. 15, 16,) that the Pharisees "sent out unto him (Christ) their disciples with the Herodians." These two sects were of different opinions on the controverted point of paying tribute to the Roman emperor. The Pharisees inferred from the law of Moses, (Deut. xvii: 15,)—"Thou shalt in any wise set him (a king) over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayst not set a STRANGER over thee which is not thy brother"—that it was unlawful to pay tribute to the Romans, though forcibly reduced to subjection under them. This view of the matter

suited the rebellious and refractory nature of the Jewish people, and was the more popular doctrine. The Herodians took their name from the fact that they were strongly attached to the interests of Herod's family. They were strongly tinctured with infidelity; made their profession of religion subservient to their political interests. Hence, they thought that it was right to pay the tribute to Cæsar. The design was to get Christ to settle the dispute between them, and thereby ensnare him. Had he given his opinion on the side of the Pharisees, then the Herodians would have accused and delivered him to Pilate, the Roman governor, to be treated as a rebel or traitor. Had he given his opinion simply to pay tribute to Cæsar, then the Pharisees would have accused him, before the people, as being an enemy to their civil liberties, and teaching contrary to the law of Moses, and requiring passive obedience to the heathen magistrates. They evidently supposed that it was impossible for him to answer their question without encountering a serious difficulty. Christ gave them to understand that he was fully aware of their designs. "He perceived their wickedness;" yet he chose to answer their inquiry, as an important principle was to be en-

grafted on his reply. “Having, therefore, obtained the coin in which the tribute was paid, and drawn them to acknowledge that it was stamped with Caesar’s image and name, he tacitly inferred that Caesar was the civil ruler to whom God had subjected them; and, therefore, as they derived the protection and the benefits of the magistracy from him—of which fact the circulation and currency of his coinage was an evidence—they were not only allowed, but required, to render to him both tribute and civil honor and obedience. At the same time, they must render to God that honor, love, worship, and service, which his commandments claimed, and which were justly due to him; and must not disobey him out of regard to any earthly sovereign. His answer condemned equally the refractory spirit of the Pharisees, who scrupled obedience to the Roman emperors, under pretence of religion, and the time-serving Herodians, who made a compliment of their religion to their prince, and conformed to many heathen customs to please him; and it is, moreover, of universal application and replete with practical instruction.”*

“Christians must obey their magistrates, although they be wicked and ex-

* Scott.

tortioners, but so . . . that the authority of God may remain safe to him, and his honor be not diminished.”† These extracts contain the proper principles on which Christians are to act—viz: To honor, obey, and respect the civil authority under which their lot, in the providence of God, is cast. The other parts of the Bible are in harmony with the teachings of Christ.

First, civil government is a divine institution, that is, it is the will of God that it should exist. “Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God.” (Rom. xiii: 1.)

Secondly, while government is of God, the form of it is of men. The Scripture no where enjoins it on men to have *one* and only *one* form of civil government. The same kind of civil government will not suit every community; but the Bible does lay down certain principles which are applicable to rulers and subjects, under every form in which governments exist. That this position is the correct one, is plain from the varied teachings of the New Testament. Christ taught civil obedience to Cæsar, the emperor of the Roman Empire; Paul recognizes the various *forms* of human government

† Beza.

when he “exhorts that supplications, prayers, and intercession . . . be made for all men; for KINGS, and ALL THAT ARE IN AUTHORITY.” (I Tim. ii: 1, 2.) Peter in his first epistle, 2d chapter, endorses the position when he says, verses 13, 14, 17, “Submit yourselves to every ordinance of man, for the Lord’s sake; whether it be to the KING as supreme, or unto GOVERNORS, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. “Honor the king.” From the fact that the Jewish State was a theocracy, the civil magistrate had many rights in relation to religion under that dispensation, which have been repealed by the great law giver, Jesus Christ. It was necessary under that form of the Church and State, that the civil magistrate should be a member of the Church; but this is not an essential qualification now, since Church and State are clearly separated; still, it would be better if all, both rulers and ruled, were true Christians. Much information, and many and useful lessons might be learned by civil rulers of the present day, from a careful study of the lives of eminent men, whose lives and actions are recorded in the Bible.

Thirdly, it is the duty of the civil authority

to punish evil-doers, and protect the sober and quiet citizens in the enjoyment of all civil rights granted by the constitution of the country; not merely to *tolerate*, but to give full religious *liberty* to all those who contribute to its support, obey its laws, and defend it against the attacks of hostile governments. From these principles naturally arise the inquiry, How far are Christians to obey civil authority? Hence we will now examine into the nature and extent of that obedience which the Bible commands us to render to our rulers.

Fourthly, obedience to civil authority is limited, and there are cases in which disobedience is a duty. This position is clear, from the very nature of civil government; it being established for the benefit of those entering into the social compact. Rulers are “sent by Him (God) for the punishment of evil-doers, and for the praise of them that do well.” When, therefore, the civil authority fail to punish crimes against the community, when it fails to carry out the provisions of the compact, when it refuses to protect the good and obedient citizen in his constitutional rights, it perverts the end of its organization, and may be lawfully changed or modified so as to more effectually secure the

protection of the persons and property of those forming the compact. The *ordinance* of civil government being of divine appointment, while the *form* is left to human wisdom, a community may change the form of their government from a monarchy to a representative, or an oligarchy or limited monarchy, to any other form that they may deem best suited to their situation or circumstances. A monarchy may be best adapted to certain states of society; a limited monarchy may suit another state, a government by the nobility may suit a third, and a representative or republican form may be best adapted to a fourth, so that whatever form is adopted by the community in which we live, it certainly is the duty of every Christian to "obey the powers that be," "to submit to every ordinance of man for the Lord's sake," until that is changed or abolished by those who are governed. This obedience is limited by the written constitution of the country, or by known and established usage, or when the civil authority clearly transcends its authority and requires obedience to laws clearly at war with the revealed will of God. In the United States there can be but little difficulty in ascertaining what is the law of the land. The legislative

body makes laws, and it is the duty of the judiciary to expound those laws, and whether they are constitutional or not. The Supreme court is a disinterested party, and when it decides deliberately and settles some great constitutional question, then we doubt the piety of that man who sets up his individual opinion against it: but more especially is this wrong in the ambassadors of Christ to be the "first to speak evil of the rulers of their people." These things appear to be plain and easily understood by those who desire to know and do their duty toward the civil authorities of their country. There are cases, however, in which disobedience to civil authority is right: that is in accordance with the teachings of the Bible. The first example of disobedience to which we refer, was that of the midwives in refusing to execute the bloody and murderous command of Pharaoh, king of Egypt. (See Ex. i: 16-22.) "The king of Egypt spake to the Hebrew midwives: When ye do the office, a midwife to the Hebrew women . . . if it be a son, then ye shall kill him. But if it be a daughter, then she shall live; but the midwives feared God and did not as the king of Egypt commanded them, but saved the men children alive." They were right in thus refusing obe-

dience, for the law of God says expressly, "Thou shalt not kill." For this conscientious respect for the authority of God, they received the king's approval. There is a similar case recorded, (Kings xxi: 5-15,) in which disobedience to the commands of the reigning sovereign would have been justifiable, but where obedience secured the murder of Naboth, a peaceful citizen, and the consequences were most disastrous to Ahab, he being slain in battle and the dogs licking his blood in the same place they had licked up the innocent blood of Naboth; the dogs also eating the flesh of Jezebel who had been active in laying the plot to secure the death of Naboth.

The second case of disobedience is that of Micaiah refusing to prophesy *falsely*, and thus flatter the ambitious designs of Ahab, his lawful sovereign. All the false prophets said to the king, "go up, for the Lord shall deliver it (Ramoath Gilead) into the hand of the king." Ahab not being fully satisfied in his own mind, and at the request of Jehoshaphat, king of Judah, sent for Micaiah, but he was too true to the cause of truth to deceive the king; although he well knew that he would suffer for his faithfulness. Accordingly Ahab was en-

raged, and sent the true prophet back to the governor of the city with the mandate, "Thus saith the king: Put this fellow in the prison and feed him with bread of affliction, and with water of affliction, till I come in peace." (See 1 Kings, 22 ch. God requires of his ministers to speak his word even to kings; to make known his will to men, whether they will hear or whether they will forbear: to make it known faithfully, and leave the consequences to Him in whose hand is the hearts of kings. The third case we notice, will be found in the 6th chapter of Daniel. This decree involved the principle of prohibiting the worship of the true God. Darius the king, under the influence of his chief men, signed a decree or law, "That whosoever shall ask a petition of any god or man, for thirty days, save of thee, O king, shall be cast into the den of lions." The design of the chief men in securing the passage of this law, was to entrap and destroy Daniel; he, however, refused obedience to this unrighteous act, going regularly into his chamber three times a day. "prayed, and gave thanks to his God, as he did aforetime." The attempt was made to inflict the penalty, but the "Lord sent his angel and stopped the mouths of the lions." He came off

unharméd, thus exemplifying the declaration, "Who shall harm you if ye be followers of that which is good? (1 Pet. iii: 13.) This was interfering with the private worship of one of the best citizens of the kingdom, and expressly interfering with a matter over which civil rulers have no control. Daniel's religious opinion and practice did not interfere with the discharge of his official duties, or render him a rebel in any way against the authority of the king. The law originated in envy, and ended in the destruction of its unwise and rash authors.

The fourth example, will be found in the 2d chapter of Daniel. Nebuchadnezzar, king of Babylon, seems to have conceived the absurd idea, so often advocated and acted upon since his day, of establishing *uniformity* in religious things by the force of law. The majority of his subjects were idolators, but in his conquests over the Jews, he had carried some of them as captives to Babylon, but they carried their religion with them. Still, while there was a variety of languages, nations, and people in his great empire, he wished to establish *one* religion. Accordingly he erected a great image in the plain of Dura, and issued his royal mandate, that on the giving of a particular and public signal, all

peoples, nations, and languages were required to fall down and worship the golden image that the king had set, with the penalty annexed, "Whoso falleth not down and worshipeth, shall the same hour be cast into the midst of a burning fiery furnace." The signal was given, but the three Jews, Shadrach, Meshach and Abednego, refused obedience to the king's decree; they were reported to his majesty, arraigned and condemned, but came off unharmed, and secured a law recognizing their God and respect for him. "Wherefore, I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dung-hill; because there is no other God that can deliver after this sort." These three noble Jews refused obedience to this decree, because it required them to violate the plain commandments of God, viz: "Thou shalt have no other gods before me." And "Thou shalt not make unto thyself any graven image; thou shalt not bow down to them nor serve them."

The last case which we refer to for an illustration of our proposition, is that of the inspired apostles. They were preaching the doc-

trine of Christ's resurrection from the dead. Many of the people believed and embraced the gospel as the true system of religion, and that Jesus Christ was really what he claimed to be, the true Messiah. The Pharisees were the great formalists of that day; the zealots for the rites and ceremonies of the Mosaic law; the Sadducees were the practical infidels; they rejected the idea of the future existence of the souls and bodies of men in a glorified state; they denied also the existence of angels. The civil officers of the Jewish nation, at the commencement of the New Testament Dispensation, were partly from both sects. The Pharisees were opposed to the spread of the gospel because they believed Christ to be an impostor; the Sadducees opposed it because it taught the doctrine of the resurrection, which they did not believe. They united their authority to stop the apostles from preaching the gospel. They arrested, tried and condemned them, and forbid them from propagating the doctrine. To this unjust decree, the apostle refused to yield obedience. The civil rulers "commanded them (the apostles) not to speak at all, nor teach in the name of Jesus; but Peter and John answered and said unto them, Whether it be right in the sight of God to

hearken unto you more than unto God, judge ye. (Acts iv: 18-19). Here, then, was a case in which they were to obey God rather than men.

These examples will suffice to show in what cases Christians are justifiable in refusing obedience to the decrees of civil rulers. The cases we have enumerated involve the following points, viz: Murder, lying or refusing to prophesy falsely, refusing to worship idols, trying to forbid or prevent the private worship of God, and to prevent the preaching of an important doctrine of the gospel.

In all these cases, however, there is one remarkable trait of uniformity in those who refused obedience, viz: They simply refused compliance with these unjust laws or commandments; left their cause in the hands of Him "who judgeth righteously." They did not revile or abuse the rulers; but bore patiently the punishment they inflicted, and in every instance they conquered by their meek and patient sufferings. The general principle may be drawn from these things, that we are, as Christians, bound to obey the "powers that be," unless they require of us something that is plainly and *without dispute*, contrary to the revealed will of God. Not every imaginary hobby will justify

disobedience to civil authority. All abuse, or reviling of the rulers of our people is condemned by both the letter and spirit of true Christianity. Obedience to an unjust law is frequently the best way to destroy its effect, or to obtain its repeal. Civil rulers, although they may not be religious men, are greatly influenced by the exhibition of a proper Christian spirit. They highly respect the Christian character and consistent piety of those over whom they rule. While it is a principle of human nature, in its corrupt state, that it loves *opposition* in order to justify its errors, if it meets with no opposition, then it frequently becomes ashamed of its errors and cheerfully corrects them. We think these observations are justified by every man who has been a close observer of men and things. "Let your moderation be known to all men," is an exhortation which should be practiced by all Christians.

In the preceding portion of this chapter, we have pointed out and established the following propositions, as containing the true scriptural doctrine of the nature, source, and extent of civil authority. We will embody these points in a few short axioms, so that the reader may have a compendium or short summary, by

which he will be enabled to take in at a glance the teachings of the Bible on this point, and easily retain them in his memory.

First, there was a union of Church and State, under the Old Testament dispensation. There was uniformity of faith among the Jews, only when they departed from the faith of their fathers and went and worshipped idols.

From this union of Church and State, the civil magistrate had considerable power over the matters of religion.

Secondly, That economy passed away with the obedience and death of Christ ; He being the law-giver of his church, separated the civil and political authorities, and established the great principle of *non-interference with the forms of human government he found established*. From an oversight of this great principle, from often making attempts to establish a theocracy to unite Church and State, under the New Testament dispensation, have originated most of the great errors and wrongs, with which our world has been cursed. There are several essential errors, and those of great consequence, growing out of wrong views of this subject. The union of Church and State, leads to the idea at once, that it may work well and go on with-

out any jarring of the parts. There must be *uniformity* of religious opinions. This drives the conscientious dissenter from taking any part or interest in the affairs of his government; because a man must first adopt the peculiar creed of the State before he is eligible to office in the State. It has, in all Popish countries led, and will lead even in some Protestant States, to the abominable doctrine of persecution for conscience sake. The fact that a king, emperor, or any other great civil dignitary, is converted and professes the name of Christ and unites with his church, no more gives such a dignitary the right to dictate, or regulate the spiritual affairs of the Church, than any foreigner coming into that king or emperor's dominions, and adopting or embracing the civil laws of the land, would give him the right to usurp the authority of the king. The cases are similar. The king would tell such a foreigner, that the mere fact of his coming into his State and adopting its laws and customs, gave him no right to the throne. This would be true; but it is equally true that the king has no more power in the church, than any common layman. He is supreme in civil affairs, but he is inferior to Christ's lawful ministers in the church. Honor and respect is due

to every one in his proper station. Probably the Christian church never was injured more than by the conversion of Constantine the Great. He immediately assumed the leadship of the church, as he was of the State; divided off his empire into religious, as well as civil provinces or districts; appointed religious officers over them as he did over the civil districts; and here, no doubt, originated that great and unscriptural system, called diocesan episcopacy. The Romish hierarchy was modeled after the same plan, and the oppressions, the disabilities, the persecutions, the blood-shed, the martyrdoms, and other evils which have grown up as the legitimate fruit of this spiritual boa-upas, united and backed by the sword of civil power, have shaded the world in darkness for more than one thousand years, and still retards and clogs the wheels of civilization, and carries confusion and mysticism in its mongrel train. So much for erroneous theories of Church and State united. Let each be supreme in its own legitimate sphere. The church is a divine institution. Her mission is to deal with the spiritual interests of men; to preach Christ crucified to a lost world; to send the Bible in the native tongue of every people among them; make known the

way of salvation; to expound the will of God; teach men their duties in the various relations they sustain to each other in life; and enforce those duties and obedience to whom, as Christians and men, they owe respect, by proper motives. Physical force is not allowable by the Bible. The weapons of our warfare, are not carnal, but spiritual. "My kingdom is not of this world; if my kingdom were of this world, then would my servant fight, that I should not be delivered to the Jews, but now is my kingdom not from hence." (John xviii: 36.) "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword." (Math. xxvi: 52.). This denoted that those who are prompt to fight and avenge their own cause, only bring mischief and death on themselves. The history of the church for eighteen centuries, has exemplified that this truth was particularly designed for her benefit. Whenever she has closely adhered to her instructions, followed closely her own proper calling, she has prospered, honored by God, and respected by men. But whenever she has turned aside from her spiritual mission, she has been forsaken of God, and cursed by men.

We have shown that Christians are allowed

to disobey the unscriptural commands of civil rulers; but this does not prove that it is right to use swords and rifles in defending our imaginary wrongs. It was mainly owing to the use of the sword in the defence of their principles, that the Huguenots were driven from France, and the great Reformation proved an almost total failure in that country. Men have their appropriate spheres; they sustain different relations in life. As Christians, they are bound to obey the revealed will of their Master; as citizens of civil society, and members of the body politic, they may engage with their swords in the defence of civil liberty; but their sword in defence of their religious liberty is not of steel, but the *truth of God's word*. There are cases in which the civil and ecclesiastical powers will come in conflict, because there are certain things which have a moral and political aspect. For instance, the matter of marriage is a relation having both a moral and political side. Marriage between near relations is immoral and wrong; marrying more than one wife is contrary to the teachings of the Bible, therefore, the officers of the church have scriptural authority to exclude from the church incestuous persons and polygamists. The civil au-

thorities have a right to punish such offences: because they interfere with, and disturb the peace, purity and happiness of civilized communities. This involves an important question now before our country's civil jurisdiction.

We refer to the Mormons, settled on our Western frontier. They are heathens. They pretend that they are the only true Christians; yet reject Christ and the Bible; expecting to be raised from the dead by their pretended prophet, Joe Smith. They are polygamists. This is about all the religion, or rather irreligion they have. They reject the laws and repudiate the Constitution of the United States; and hence, we can only invite them civilly to conform to the laws of the land, adopt our constitution, or in case they fail to comply, invite them to leave our territory. In case they refuse to do this, we must employ the resources of the nation in confining them to a particular locality, or send them out by force. The whole matter clearly comes within the jurisdiction of the civil authority of our nation. The Church of Christ has nothing to do with them. They are excluded, so long as they continue what they are. But we will probably resume this point in a future chapter.

There can be but little practical difficulty in settling the proper bounds of civil and ecclesiastical authority, where men possess the true spirit of Christ. The great difficulty arises from wicked, unconverted, ungodly and ambitious men entering the ministry of the Church, for the sake of promoting or carrying out their wicked plans, or gratifying their love of power. So long as men remain what they are, such things will happen. Still, civil society is necessary, and we cannot dispense with it because there are a few thieves, murderers and forgers in our midst, and because one of these unprincipled villains get into some office of honor and profit. Neither can we dispense with the Church, because there occasionally appears a man bearing the name and external appearance of a minister of Jesus; while it is plain that he has mistaken the place to which he belongs, and is really serving the enemy of all good, instead of the King of Peace. Both will continue to the end of time, or as long as men are corrupt in heart and wrong in practice. If all men were really Christians, not nominally so, then there would be no necessity for courts, jails, penitentiaries, or even laws of any kind to protect the person and property of others. The

State, then, in fine, protects the person and property of all her citizens; secures to them the enjoyment of all their constitutional rights; protects Christians in the enjoyment of their religious rights; makes laws to protect the good and to punish evil-doers. The Church sustains her ministry to expound the Bible, to teach her members what are their duties, not only as Christians, but as citizens; to point out the nature and extent of their obligations to the State, and the proper motives from which obedience to the powers that be are to be derived; the consequences of disobedience, and disgrace and infamy that such a course brings on true piety. Human government is an ordinance of divine appointment; so is the Church an institution of divine authority, having the Bible for her statute-book, and her great King for her example.

CHAPTER III.

SUBORDINATION, OR ORDER IN ALL GOD'S WORKS.

A system of complete equality does not seem to be in accordance with the providence of God, or with the Bible. Though not a scriptural expression, still it is in harmony both with Providence and Scripture, that

“Order is Heaven's first law; and this confessed,
Some must and will be greater than the rest.”

If we commence the examination, and go through with the angelic, animal and vegetable kingdoms, we will find that a gradation runs through each class, from the highest to the lowest. Mutual dependence of all God's works, forms the harmony of the universe. The great Jehovah stands as the self-existent and mighty Creator of all things. He has no equal; in Him all things live and move and have their being. To Him all created beings owe every power, or capacity of enjoyment which they severally possess. He has adjusted all the parts of his works in such a manner that there

is a regular gradation from the highest Arch-Angel, down to the lowest worm of the dust. We read of "Michael the Arch-Angel." (Jude 9 ch.) Christ will descend to raise the dead and judge the world. "With a shout, with the voice of the Arch-Angel, and with the trump of God." (1st Thes. iv: 16.) Angels are often alluded to, in various parts of the Bible. Again, the Apostle speaking of this difference among the angels, describes them as consisting of thrones, dominions, principalities and powers. There are cherubim and seraphim. These things show that there is gradation among the Angels. When we look at the material parts of the world, we find that the sun differs from the moon, in brightness and size; that one star "differeth from another star in glory," brilliancy or size. Descending to the vegetable kingdom, we find that there is a wide difference between the stately "cedar of Lebanon, and the small hysop that springeth out of the wall;" between the majestic oak, the giant of the forest, and the slender grass that grows at its root. The feathered tribe furnishes the same wide variety, from the great eagle, the bird of liberty, down to the little and almost insignificant humming

bird. So also among the fishes, from the monster whale, that makes the great sea boil like a pot, down to the little minnow. If we come to the animal kingdom, the same difference and variety characterizes this large class of creatures, from the mighty lion, the king of the forest, down to the mole that burrows underground. When we look at men we find the same gradation, not only in the size of their bodies, but also a wide range in their intellectual powers; ranging from the mind of a Milton, a Webster or a Calhoun, down to the almost brutal Hottentot, that scarcely rises above instinct. The giant Patagonian differs widely from the pigmy of the Northern regions. There is also a wide difference among men in the color of their hair, eyes, conformation, and also in the color of their skin, ranging from the white Caucasian, down to the black Ethiopian. It is plain from these things, that there is a wide difference between created things; that this variety or difference, is not the result of blind and senseless chance; but that it is the work of an Infinite and All-wise Being, who does all things well; who has made nothing in vain, but has made all things for His own glory. Neither is this vast variety, this gradation, this order and de-

pendence of all parts on each other, the work of as many independent and separate beings, but on the contrary, all is the work of One, the only living and true God. God, then, being an intelligent and wise Creator, must and did have some great design, worthy of Himself, in creating this wide difference even in the same order of creatures. What then was this design? It was certainly to show how great He is, to his intelligent creatures, that they might admire and praise their great Creator. Why then is there found among beings of the same order, so great a variety? Why were not all the angelic host created on an equality? Why was there a difference between Angels and Arch-Angels? Why were there cherubim, or those created "like to the Great One?" Why a class called seraphim, or "fiery ones?" Why not a perfect equality among all these spiritual beings? The only answer that can be given to these, and similar inquiries, is that the all wise God saw fit so to create them, to fill a particular sphere, and that an Arch-Angel was not designed to fill the place of an Angel, nor that an Angel could not fill the place of an Arch-Angel without disturbing the law of his nature and infringing on the purposes of his Creator, and

thus attempting to defeat the end of his being. Why were not all the fish of the sea created great whales? Why were not all the fowls of heaven created noble eagles? Why were not all the beasts created noble, beautiful and strong, like the lion? Simply because such a state of things was not consonant with infinite wisdom, nor in accordance with the design of creation. An eagle would not be suitable to fill the place of a turkey, partridge, goose, or a common domestic fowl called a chicken. A lion would or could not fill the place of the dull ass, or even supply the place of the docile and patient ox. Everything in the animal, vegetable and spiritual kingdom, has its own appropriate place; and so long as it remains there, the order and harmony of all things depending on this subordination continues to exist; but so soon as there is a reversal of this law, confusion, pain, and often death is the result. See how the Angels existed in harmony until they would be Gods; "then there was war in heaven," and the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." (Jude, ch. 6.)

The question also arises, why were not men

created equal in intellectual and bodily capacities? Why is it that some must and will be greater than the rest? This would have produced too much sameness, and a constant striving for the mastery. "Men would be angels." Why were not all created or made with the same color of eyes, hair and skin? Why so great a variety of color? There must have been some design in this. What was that design? The question here presents itself, was this difference in the color of the skin so at the creation of man, or has it been of more recent origin? If more recent origin, what was the design of Jehovah in thus making or distinguishing in such a peculiar manner, one class of men from that of another, when all descended from the same parents? That there was an original difference in the intellectual capacities, and a taste or propensity to pursue different callings, is plain from the Bible. In the brief history of the human family before the flood, the historian states a few facts, showing clearly the variety of taste, and as a natural consequence, a disposition to seek different kinds of employment. The descendants of Jabal seemed to select the pastoral mode of life: "he was the father of such as dwell in tents, and of such as

have cattle. (Gen. iv: 20.) The posterity of Jubal were inclined to be musicians: "he was the father of all such as handle the harp and organ. (Gen. iv: 21.) "Tubal Cain was the instructor of every artificer in brass and iron." These seem to have had a capacity for the useful arts of life, the invention and manufacture of the implements of husbandry, and domestic uses. But that there was a difference in the color of the skin of the human family at the beginning, we neither assert nor believe. We take the Bible for our guide, and we intend to follow its teachings regardless of the fear or favor of any one. We state then, once for all, and as a preliminary to a proper understanding of our position, that we believe in the *unity* of the human race, that is, that all the human family originated from the single pair, Adam and Eve. We have no sympathy with the unscriptural theory of *different centres* of creation: but we believe with the Bible, that God hath made of one blood (or race,) all the nations of men for to dwell on the face of the earth. (Acts xvii: 26.) They are all sinners. This shows they are descended from one common parentage. Christ is the savior of bond and free. These with many other reasons, teach clearly that all

men have a common origin. There does not appear to have been any distinction of color among the human race before the time of Noah. So far as we can discover from the Scriptures, men seem to have been of the same color, up to the time of Noah. God created Adam a *red* man. This position is sustained by the proper and literal meaning of the word Adam, viz: "red earth." The human family were *one* in color before the time of Noah. The world was destroyed by the flood, and the earth was afterwards repopled by the descendants of the three sons of Noah; and varieties among men may be reduced to three leading classes, corresponding to the number of their great progenitors after the flood, Shem, Ham and Japheth. The tenth chapter of Genesis contains a list of the names of the various nations which have sprung from this triple source. Many of these names can yet be identified in the nations of Asia, Europe and Africa. The other classes which have been made by those who have written on the varieties of the human race, can be clearly traced to an amalgamation, or mixture of the three principal divisions indicated before. We now take up the main point of our work.

CHAPTER IV.

THE ORIGIN OF COLOR AND SLAVERY.

The difference of color which exists among the various tribes, or divisions of the human family, was believed by learned men for a long series of years, to be the effect of climate. But this theory is now generally abandoned by the learned of the world. The fact of the case will not sustain the opinion that the difference of color is to be attributed to the effects of climate. The African race has been the inhabitant of the mild climate of North America for more than a century, without any material change of color. While the white men of Europe have lived under the influence of a tropical sun since the first settlement of the country, without any material change of the color of their skins. It is true the sun tans them, but when they remove to a mild climate, or keep out of the sun, their skins become as white as ever, and the children of these men show no proof of being turned black

by living in a tropical climate. The theory of climate, we say, has been abandoned by learned men, as altogether inadequate to the production of this marked change, or rather difference in the color of the skin of the different races of the human family. There is no account of the immediate creation of the black race. Adam evidently was a *red* man; his very name indicates this; and according to the usage of the Hebrew language, proves it to the mind of every competent judge, that the human family are all descended from the same original pair. The Bible clearly proves, and the great plan of redemption by *one* savior proceeds on the same principle. We are then shut up to the necessity of seeking for the origin of the different colors among men, in some remarkable change that has been brought about by the Providence of God. Now the question arises in the mind of every lover of truth, in the mind of every intelligent man who believes the Bible to be a revelation of God's will to man, is there any portion of this sacred volume which throws light on this mysterious subject? To this question we reply, that the Scriptures certainly do throw much light on this perplexing point. Do you inquire of us in what book,

chapter and verse is this important light to be found? We answer in the ninth chapter of Genesis, from the 20th to the 25th verse. The difference of color among men evidently originated in the family of Noah. This position is sustained by two unanswerable arguments, viz: First, the usage of the Hebrew language, or what is called by scholars, the philological argument. And second, by the facts of history.

First, we notice the philological argument. It is a fact known to every scholar that the Hebrew language expresses the nature of the object, and also that names were frequently given expressive of some distinguishing quality possessed by the person to whom it was applied. In other words there was some feature, or peculiarity in the person that gave rise to his name. We will give some illustrations of this position, so that the reader who has not the advantages of a learned education, may be able to judge for himself, by a reference to his Bible, whether we are correct or mistaken in our view of the matter. We have already referred incidentally to the name of Adam, as meaning "*red earth*." Noah, means "rest." (Gen. v: 29.) Lamech begat a son, "and he called his name Noah, saying his name shall comfort us, concerning

our work and toil of our hands, because of the ground which the Lord hath cursed." Melchizedek, means "King of Righteousness;" Melek, meaning "King," and Zedek, "Righteousness." Salem, means "Peace;" — Abraham, means "Father of many Nations"—Ab, "Father"—Raheim, "Nations or People." "Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations have I made thee." (Gen. xvii: 5.) Isaac, signifies "Laughter;" because Sarah laughed in unbelief at the promise of God that she should have a son in her old age. (Gen. xviii: 12.) "And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac, and Sarah said, God hath made me to laugh, so that all that hear will laugh with me." (Gen. xix: 1, 3, 6.) Jacob, means "Supplanter;" Dan "Judgment." "And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore called she his name, Dan." These are only a few of the many instances that might be produced, showing that this is a leading and important principle of the Hebrew language. (We refer the reader for a full number of Hebrew words and names, illustrating our proposi-

tion to Gen. xxx: 3, 24, also xxxv: 16, 18.) There Rachel called her second son, Ben-oni, that is “the Son of my Grief,” for she died; but his father called him, Benjamin, that is “the Son of my Right Hand.” The reader is ready to inquire of us, what bearing has all this on the subject of different colors among men? We reply, simply, this, viz: Ham’s name means “Black.” Gesenius, in his Hebrew lexicon, under the word Ham, says, that is “a name of Egypt: probably its domestic name among the Egyptians themselves; but so inflected by the Hebrews, as to refer it to Ham, the son of Noah, as the progenitor of the Egyptians, as well as other southern nations, (Psalm lxxviii: 51; cv: 23–27; cvi: 22.) This word, in the Coptic and Satadic dialects, according to Plutarch, has the signification of *blackness* and heat. “Ham a son of Noah, whose posterity are described in Gen. x: 6–20, as occupying the southernmost regions of the known earth; thus according aptly with his name—that is, warm, hot.” There must, then, have been some peculiarity of color in the skin of Ham, which caused his father to give him the name which he received, and which many of his posterity bore for ages afterwards. Shem received his name, because he

was to be the “renowned,” or distinguished person from whom Abraham would spring. The Jewish nation also, came in his line; and consequently the Savior of sinners, the most renowned person who has ever appeared on earth, sprang from the stock of Shem. It is said by learned men who have fully investigated this subject, that Shem means “Red.” The name Japheth, the second son of Noah, is derived from a root or word in its simplest form, that means, Fair—Comely—Beautiful. This theory is not mere conjecture, but the philological argument fully sustains the idea that the different colors of the human race originated in the family of Noah. This change was evidently brought about by Him who doeth His will in the army of heaven, and among the inhabitants of the earth. He had some wise purpose in view by this arrangement, for “The judge of all the earth will do right.” The difference of color was, then, a miracle, wrought by Jehovah for some important purpose.

According to what we have said, it is plain from the true meaning of the Hebrew, that Shem was red, Japheth white, and Ham black. From these three great progenitors, have sprung all the nations which now dwell on our earth. It

is admitted by the best philological writers on the subject of ethnology, or origin of nations, that the variety of color may be reduced to the three which we have enumerated. That the other varieties of colors are traceable to a mixture, or amalgamation, of these three primary colors.

Let us now notice, in the second place, whether the facts of history confirm or refute this view of the subject. From the tenth chapter of Genesis, we learn what nations have sprung from the three sons of Noah. From Japheth, descended most of the white races of Asia Minor and Europe. "It is supposed," says Dr. Scott, "by many learned men, and shown at least by probable arguments, that the descendants of Gomer, the eldest son of Japheth, settled in the northern parts of Asia Minor, and then spread into the Cimmerian Bosphorus, and the adjacent regions; and that from them the numerous tribes of the Gauls, Germans, Celts and Cimbrians, descended. The Scythians, Tartars, and other northern nations, are supposed to be descendants of Magog and Tubal; the Medes of Madai; the Ionians, and all the Greeks, of Javan, and the Thracians of Tiras. Nearly all the inhabitants of Europe, and

probably of America, descended from Japheth, besides those of the northern regions of Asia. "The Isles of the Gentiles," generally mean the parts of Europe, most known to the ancient inhabitants of Asia. "The Hebrews were descended from Shem by his son Eber." "Besides the descendants of Shem by Araphaxad, the Persians are supposed to be the posterity of Elam; the Assyrians and Chaldeans, of Asshur; and the Syrians, Armenians, and many tribes inhabiting Mesopotamia, of Aram; and the immensely numerous inhabitants of the East Indias, China and Japan, may perhaps be considered as the descendants of Joktan, the son of Eber. This appears, from the mention of a mountain in the East, to be the most accurate account of the peopling of the region in the eastern parts of Asia, South of Tartary. It is likewise certain, that many of the Arabians trace back their origin to Ishmael and Keturah."

These extracts give the localities of the posterity of Japheth and Shem. Let us now turn to the same author and look out the locality of the posterity of Ham. Dr. Scott gives, in his commentary on the sixth and seventh verses of the tenth chapter of Genesis, all that is really necessary to a clear understanding of the matter.

“From Cush, the son of Ham, the Ethiopians in Africa, and many tribes in Asia, inhabiting part of Arabia, and often improperly called Ethiopians, were evidently descended. Mizaim was the ancestor of the Egyptians, Cyrenians and Lybians; or the word being plural, it may be the general name of the family or tribe whence they sprang; and Phut of the Mauritanian, in short, all Africa, is supposed to have been peopled by Ham’s posterity; besides the Philistines, Canaanites and Phœnicians.” Such is the statement of a man who was no friend of Slavery. It is a notorious fact all these are *black*. Here, then, we leave this subject of color. The two arguments have been presented, and it remains for every reader to form his judgment for or against our view, and determine for himself whether it is true or false.

We are now prepared to enter on, and investigate the Origin of Slavery, or the subordination of one portion of the human family to that of another. Whatever may be said about all men being *created* free and equal; however men of more feeling than judgment, may extol what they are pleased to call a state of natural liberty; however unthinking men may laud the praises of imaginary independence or un-

restrained liberty; however men attempt to show, or rather assert that all men are equally endowed with the same intellectual powers: still, not only the Bible, but even stubborn facts show a different order of things. Admitting, which we do freely, that at first, men were equal by birth, and had an equal claim to "life, liberty and the pursuit of happiness," yet the question comes up, Has this original equality continued? or in other words, has not God, the author of all things, made some important changes? and are not these changes manifest from His word, and the facts which transpire under His providential government? To the first of these inquiries we answer in the negative: we say the original equality among men has not been continued. To the second question, we give an affirmative answer, and say that God has made some important changes in the condition and relations of the different races of the human family, and we are prepared to prove that these changes are manifest from His word and providential government. We pass over the history of our race during the period that transpired before the flood, and come down to the re-peopling of the world, after that great event in the history of man. The different col-

ors now found among the various nations of men, not only originated in the family of Noah, but the *subjection* of one portion of the race to that of the other, had its beginning in the same family. The sacred writer informs us that after the flood, "Noah began to be a husbandman, and he planted a vineyard, and drank of the wine, and was drunken; he was uncovered within his tent;" that whilst he lay in this unseemly condition from the stupefying effects of the wine of which he had too freely drunken, "Ham, the father of Canaan, saw the nakedness of his father," but instead of concealing the matter, as both decency and respect for his father should have directed, his bad disposition led him to give vent to his sinful feelings, and wishing his other brothers to have a part of his unseemly enjoyment, he "told it to his two brethren without." Shem and Japheth did not enter into this improper and sinful sport of their brother, but took means to hide the shame of their father, and adopted a plan to accomplish that end which manifested the greatest respect for their parent, and at the same time, the feelings of refined delicacy toward their erring father. "And Shem and Japheth took a garment and laid it upon both their shoulders, and

went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness." Noah remained in his tent until the narcotic and intoxicating effects of the wine passed off. "He then awoke from his wine, and knew what his younger son had done unto him, and he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. ix: 20-27.) These verses evidently contain the true and authentic record of the origin of the subjection of the children and posterity of Ham to the rule of his two other brothers and their descendants. Here also is the destruction of the favorite theory that all men are born free and equal. It is also plain that Noah was inspired by the Holy Spirit on this occasion, to point out the will of God in relation to the destiny of his sons. He could not have known of the indecent and sinful conduct of his son Ham from any other source. It was not done in a fit of anger, but the future blessedness and elevation of Shem and Japheth's posterity is declared also, in so plain terms that

all history confirms the solemn and divine utterances of the man of God: it could not have been the result of anger, for his parental feelings would have prevented him from degrading Ham's children for all time to come. The declaration of Noah was not merely prophetic, that is *foretelling* what would be the condition of Ham's posterity, but it was the announcement of a judicial decree of Jehovah against Ham and his posterity, as a *punishment for his sins*. *Slavery then, is the result, consequence, or more properly, the judicial punishment of Ham's sin*, not a sin *in itself*, (per se) but the punishment of sin. We say that this fearful announcement of Jehovah by Noah, was a *judicial* decree—not a mere prophesy. To this conclusion we come, because the language here used is similar; the same word being used in the original that was employed by Jehovah in making known to Adam the punishment of his disobedience. (See Gen. iii: 17.) “And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, CURSED is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring

forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." This is beyond dispute, the decree or judicial sentence of Jehovah against our first parent for his sin. Is then labor a sin *in itself*? Is the labor to which Adam and in him his posterity is thus adjudged, a sin in itself? Is the labor necessary to root up the thorns, thistles, and noxious plants which the earth, cursed of God for man's sin, so abundantly brings forth, a sin? So far from labor being a sin in itself, that is essentially necessary to our subsistence, and a refusal to labor justly and scripturally deprives the slothful individual of the right to a support. "This we commanded you, that if any man would not work, neither should he eat." (2 Thes. iii: 10.) Still, according to the reasoning of some men, they do wrong, because they make slaves of the children of Ham who have been adjudged to an inferior station in life, for their great progenitor's sin. The same reasoning that would impeach Jehovah for this sentence against Ham and his posterity, would also impeach his righteousness for cursing the ground;—dooming

men to constant toil to secure a subsistence. It would also impeach Jehovah's justice for sending pain, disease, and temporal death on the whole human family in consequence of Adam's sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v: 12.) We have another illustration of the subordination to which the commission of sin subjects the guilty person, in the case of our first mother. She listened to the voice of the tempter, and disobeyed her great Creator: took of the fruit of that forbidden tree, whose "taste brought death into the world with all our woe;" and as a punishment she was subjected to the dominion of her husband; her pains in child-bearing were greatly increased. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii: 16.) Woman was originally created on an equality with man, but in consequence of her "being first in the transgression," she was not only doomed to great pain and sorrow in parturition, but also to subordination to her husband. That we are not mistaken in this

view of the matter, we will give the opinion of one or two eminent commentators on the passage we have quoted. Adam Clark gives the following exposition on the 16th verse: "I will greatly multiply, or *multiplying I will multiply*; that is, I will multiply thy sorrow, and multiply those sorrows by other sorrows; and this during conception and pregnancy; and particularly in parturition or child-bearing. And this curse has fallen in a heavier degree on the *woman* than on any other *female*. Nothing is better attested than this; and yet there is certainly no *natural* reason why it should be so; it is a part of her punishment, and a part from which even God's mercy will not exempt her. It is added further, *thy desire shall be to thy husband*. Thou shalt not be able to shun the great pain and peril of child-bearing, for thy desire, *thy appetite*, shall be to thy husband, *and he shall rule over thee*; though in the creation both were formed with equal rights, and the woman had as much right to *rule* as the man; but subjection to the will of her husband is one part of her curse; and so capricious is this will often, that a sorer punishment no human being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws."

Says Dr. Scott, on verse 16: "It cannot be supposed, that pain or sorrow would have been connected with pregnancy, or child-bearing, had not sin been committed; but now, the Lord threatened to multiply the woman's sorrows, *even those* of her conception; so that, in a world of suffering the pains and sufferings of the female sex are thus greatly multiplied—indeed, almost beyond expression. It might, therefore, have been expected, that on this account women would generally prefer the single state, and thus prevent the increase of the human species; but God hath so ordered it, that marriage is, notwithstanding, generally chosen even by the suffering sex. The authority of the husband, when exercised uniformly with wisdom and tenderness, would have increased mutual felicity; but, by the entrance of sin, it is often converted into unreasonable and unfeeling despotism, and becomes an additional source of misery to vast numbers of unhappy females." Henry's note on this verse is the following, viz: "She" (that is woman) "is here put into a state of *subjection*. The whole sex, which, by creation, was equal with man, is for sin made inferior, and forbidden to *usurp authority*. (1 Tim. ii: 11, 12.) The wife particularly is hereby put

under the dominion of her husband, and is not *sui juris*, at her own disposal; of which see an instance in that law (Numbers xxx: 6, 8) where the husband is empowered, if he please, to disannul the vows made by the wife. This sentence only amounts to that command, "*Wives, be in subjection to your own husbands.*" But the entrance of sin has made that duty a punishment, which otherwise it would not have been. Those wives who not only despise and disobey their husbands, but domineer over them, do not consider that they not only violate a divine law, but thwart a divine sentence.

We have been thus full in our extracts, to show that we are not singular in our expositions of the Scriptures. All these great and good men confirm our position, that God often degrades, or rather subjects, one class of human beings to the rule or authority of another class, as a punishment for their disobedience to His law. Thus, although man and woman were originally created equal, yet in consequence of the woman's being "first in the transgression" of God's law, and tempting him to sin, she has been subjected to man's authority, and the whole sex is inferior.

Who, then, can deny the consequence, or con-

clusion, that this was the judicial sentence of the Great Creator? However, then, men, under the influence of their enthusiastic feelings, may extol and laud the equality of all men, still they are not equal. They were created equal, but sin has entered and destroyed that equality. This inequality *is not sin in itself*, but the *result* or *punishment of sin*. Whatever, then, may have been the equality of Noah's three sons at first, it is certain that in consequence of the sin of Ham, he and his posterity are rendered *inferior* to Shem and Japheth and their posterity by the judicial sentence of Jehovah.

Ham's conduct really deserved death. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."—Exodus xx: 12. Such is the express law of God; and passages bearing on this point are found scattered throughout both the Old and New Testaments. God pronounced a CURSE on the child that dishonors his parents: "Cursed be he that setteth lightly his father or his mother; and all the people shall say amen." (Deut. xxvii: 16.) Such children forfeited their claim to life, and disrespect to parents was by the same law a capital crime. (See Deut. xxi: 18–21.) So that, according to the law of God,

Ham deserved death for his unfilial and impious conduct. But the Great Lawgiver saw fit, in his good pleasure, not to destroy Ham with immediate death, but to set a *mark of degradation* on him, as he had done with the first murderer, Cain, that all coming generations might know and respect the laws of God. Slavery was, properly, a *commutation* or a change of punishment. Death was the real punishment of the crime, but Jehovah, for reasons satisfactory to himself, changed it to a degrading state of continued servitude. This curse of slavery evidently was a judicial act, and Noah pronounced it by the dictation of the Holy Spirit.

It is further evident, from the manner in which this phrase is used in the Bible, that it was a judicial act, or the sentence of God against Ham and his posterity. "Cursed be he," "thou art cursed," and similar expressions are used several times in the books of Moses, and implies that the person or thing thus "cursed" falls under the wrath and indignation of God. See examples of this mode of malediction, Gen. iii, 14, where God says to the serpent, "Thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There

was degradation in this curse. "Cursed is the ground for thy sake." Here barrenness and the production of noxious weeds are the result of man's sin on the earth. The reader will find the same mode of expression no less than twelve times in the 27th chapter of Deuteronomy, 15-26 verses. Dr. Clarke has the following note on the 15th verse of this chapter, viz: "'Cursed be the man,' &c. Other laws previously made had prohibited all these things, and penal sanctions were necessarily understood; but here God more openly declares, that he who breaks them is *cursed*—falls under the wrath and indignation of his Maker and Judge."

Simeon and Levi were the principal actors in the murder of the Shechemites, and the dying patriarch, speaking of this deed of blood, says: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel." And as a punishment upon them, he says, by divine authority, "I will divide them in Jacob and scatter them in Israel." (Gen. xlix: 7.) This literally took place. The tribe of Levi, having no lot of its own but a few cities of refuge, being the priests, they were literally "scattered." The tribe of Simeon had its portion in different parts of Palestine, (see Joshua xix, 1-8) so that they were divided in Israel.

It should be noted by the reader that in all these different places the word is in the imperative mood, and literally translated is, "Cursed thou above all cattle;" "Cursed the ground;" "Cursed, Canaan;" and it should also be borne in mind that the Arabic copy of the books of Moses reads, "Ham, the father of Canaan," in Genesis ix, verses 25, 26 and 27, instead of Canaan. The following is its version of the passage, viz: "Cursed be *Ham, the father of Canaan*. A servant of servants shall he be unto his brethren. * * * Blessed be the Lord God of Shem, and *Ham, the father of Canaan*, shall be his servant. * * * God shall enlarge Japheth, and he shall dwell in the tents of Shem; and *Ham, the father of Canaan*, shall be his servant." This reading is found in none of the other versions, and is thought by many good critics to be a mere gloss. Let this be as it may, we maintain that the common opinion of many commentators that this curse of slavery fell *exclusively* on the family of Canaan, is erroneous. It is known to all readers of the Bible, and acknowledged by those writers who attempt to maintain this exclusive view of the subject, that a large majority of the descendants of Canaan were destroyed by the Israelites when

they entered Palestine under Joshua, so that if they were *exterminated* they could not become *servants* to the posterity of Shem and Japheth. This is one reason why we reject this limited interpretation. Another reason for the application of this curse to all the descendants of Ham is founded on the fact that all Ham's posterity are either *black* or dark colored, and thus bear upon their countenance the mark of *inferiority* which God put upon the progenitor. .

There is a third reason for the general application of this malediction to all Ham's children. This is derived from the *meaning* or signification of the names of his four sons, Cush, Mizraim, Phut and Canaan. We will take them up in their order.

First, Cush means *black*, or *one with a burnt countenance*. This conclusion is derived from the fact that the *Septuogint*, that is, the Greek translation of the Old Testament made at Alexandria, in Egypt, nearly two hundred years before the birth of Christ, renders the word *Cush*, *Cushite*; and its kindred roots, in many places, by the word *Ethiopia*, *Ethiopian*. The word Ethiopia being of Greek origin, composed of two words, one meaning *black* (aith) and the other *countenance* (ops.) The word Cush is

thus rendered in some six places. [See examples in 2d Kings, xix, 9; Isa. xxxvii, 9; Esther, i, 1; Psalms lviii, 31.) *Cushite* is translated *Ethiopian* four or five times. [See Num. xii, 1.] “Miriam and Aaron spake against Moses because of the *Ethiopian* woman whom he had married, for he had married an *Ethiopian* woman. Jer. xiii, 23: “Can the *Ethiopian* change his *skin* or the leopard his spots?” That we are not mistaken in our view of this point, we will quote the note of Matthew Henry on this last verse: “*Can the Ethiopian change his skin*, that is by nature *black*, or the leopard his spots, which are even woven into the skin? Dirt contracted may be washed off, but we cannot alter the natural color of *hair*, much less of the skin; and so is it impossible, morally impossible, to reclaim and reform these people.”

Mizraim is the second son of Ham which is enumerated. This word comes from a root which signifies *to shut in—to restrain*—thus clearly implying subjection to others.

Phut signifies *to despise—to afflict*—conveying the idea that the people from his stock belonged to the degraded race of Ham. It is admitted by the best scholars that the descendants of Phut settled in Africa. Gesenius says, “Phut

is a proper name of an African people, *Mauritania* according to Josephus, in which country Pliny mentions a river *Phut*. The Septuagint and Vulgate (the Latin translation of the Old Testament) usually translate the word by the name *Lybia*." For examples, see Ezek. xxvii, 10; xxx, 5; xxxviii, 5.

Canaan, the fourth son, means *to be bowed down—to bring low—to humble* any one. See an example in 1st Kings, xxi, 29: "Seest thou how Ahab hath *humbled* himself before me?"

Black, restrained, despised, bowed down are the words used to express the condition and place of Ham's children. Bearing the mark of degradation on their skin, they are *restrained* from being on an equality with their more favored brethren; they are often *despised* and prevented from intermarrying or mingling with the white and red races, and finally they are *bowed down* to the authority of their superiors without successful resistance.

To many these things may appear very singular and strange. Be it so. We have only followed out what seems to be the teachings of the Bible on this strange but deeply interesting subject. We set out with the determination to take the Scriptures as the "Man of our counsel,

a light to our feet, and a lamp to our path," through all the dark windings and labarynths of the subject before us, and we are still willing to abide by the decisions of Him whose "judgments are past finding out." God, by His decree, and in consequence of his sin, has degraded Ham's posterity. The sentence, "a servant of servants shall he be to his brethren," has been fully exemplified in the past history of the three divisions of the human family.

We will here, for the sake of those who may not have access to the sources of information, introduce the testimony of several distinguished scholars in relation to the relative positions which the three great divisions of the human species have sustained to each other. We will give the testimony in the order in which it is related in Genesis. First, then, we will give the note of Dr. Scott on the 26th verse of the 9th chapter of Genesis:

"The descendants of Shem, in the line of Arphaxad, Eber and Peleg, included all the posterity of Abraham; and the Lord Jesus, 'in whom all the nations of the earth are blessed,' sprang from him. Thus JEHOVAH was especially 'the God of Shem.' His descendants comprised a vast majority of the worshippers of the

true God, till the coming of Christ ; and afterwards they were the first and principal instruments of bringing other nations to share the blessings of salvation ; so that the other sons of Noah, when converted to Christianity, are taught to worship and ‘bless Jehovah, the God of Shem.’ The posterity of Abraham also subjugated or destroyed the posterity of Canaan ; and the nations which sprang from Shem by his other sons, have prospered greatly, enjoyed fruitful countries, and been far more civilized than the race of Ham.”

Verse 27 : “Japheth seems to have been the progenitor of above half the human race ; and the principal success of the gospel, in the calling of the Gentiles, has hitherto been among his descendants. Thus God has *enlarged* Japheth and *persuaded* him (so some render the word *marq*) ‘to dwell in the tents of Shem,’ by receiving the gospel from preachers of Abraham’s race, who descended from Shem, and so obtaining admission into the church. The descendants of Japheth have also obtained that dominion under the Grecian and Roman Empires, and subsequent ages, which was for a long time chiefly possessed by the posterity of Shem. Indeed, even a general knowledge of the outlines of his-

tory, will suffice to satisfy the serious enquirer that the descendants of Canaan have been subjected to those of Shem and Japheth, through many generations: and the extraordinary accomplishment of this prediction, which contains almost a prophetic history of the world, vindicates Noah from the suspicion of having uttered it from personal resentment, and fully proves that the Spirit of God took occasion, from Ham's misconduct, to reveal his secret purposes for a very important benefit to posterity, even to this day."

"The whole continent of Africa was peopled principally by the descendants of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, then of the Saracens, and now of the Turks? In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants? and of the poor negroes, how many hundreds every year are sold and bought, like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another."

[*Bishop Newton.*

"True religion has hitherto flourished very little among Ham's descendants; they remain to this day almost entire strangers to Christian-

ity; and their condition in every age has remarkably coincided with this prediction."

[*Scott.*

"There never has been a son of Ham who has shaken a sceptre over the head of Japheth. Shem hath subdued Japheth, and Japheth subdued Shem, but Ham never subdued either."

[*Meade.*

This must be understood with one or two exceptions, for the Egyptians enslaved the Israelites, and they made some conquests in Asia. (2 Chron. xii: 2-4.) But while they have ruled over each other with great rigor, their dominion over the descendants of Shem or Japheth have been of short duration.

The reader will notice that in the preceding parts of this chapter we have been careful to distinguish between the nature of a prophetic announcement of a future event by an inspired man, and the *judicial* sentence of Jehovah when inflicting punishment for crime. This distinction should be carefully noted. There is a distinction and an important difference in the two things. In fulfilling a prophecy the instruments may be, and frequently are, guilty of the most heinous sin. While those who carry a judicial

sentence into execution cannot be chargeable with sin, unless they go beyond and abuse the power confided to them. Still there is always a proper distinction between the *abuse* and legitimate use of power. An executive officer is not chargeable with crime for hanging a murderer who has been tried and condemned by the proper authority. We will give an example of the fulfillment of prophecy in which the instruments were chargeable with the foulest murder. The prophets of the Old Testament had foretold the arrest, trial and crucifixion of Christ: all the particulars pertaining to these things had been pointed out. "Why did the heathen sage and the people imagine vain things? The king of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ; for, of a truth, against thy only child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do *whatsoever they have and in counsel* DETERMINED BEFORE *to be done.*" (Acts iv, 25-28.) While, then, all these combined together to effect the death of Christ to gratify their wicked passions and satisfy their stern zeal, they were guilty of murdering an innocent

person, for, says Peter to the Jews, (Acts iii, 14, 15) "ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and KILLED THE PRINCE OF LIFE, whom God hath raised from the dead." Thus God leaves wicked men to the exercise of their free will; they act with their own will, fulfill his purposes, and he holds them responsible for their sins.

On the other hand, the magistrate, as the agent of society, commits no sin in hanging the murderer, for God has decided in his word that "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man." (Gen. ix, 6.) The declaration of Noah was then not a mere prophecy, but the *judicial* sentence of Jehovah against Ham and his posterity for the father's sin. In holding the descendants of Ham in bondage there is no sin. The power may be abused, but still this does not make the relation of master and slave sinful in itself, any more than the tyrannical and unreasonable exercise of power on the part of the husband over the wife makes the marriage relation sinful in itself. The dominion of the husband over the wife is in consequence of God's judicial decree for the woman's sin. The cases, to our mind, have a strong resem-

blance. The language of prophecy is uttered in entirely different words from that of a sentence. Let the reader remember this scriptural distinction and all will be plain to him.



CHAPTER V.

DO THE WRITERS OF THE OLD TESTAMENT TREAT SLAVERY AS A SIN IN ITSELF?

We have shown in the last chapter what we believe to be the true and scriptural origin of color among the different families of the human race; the origin of slavery: that it is the *punishment* of sin; and that the announcement of Noah was not merely the foretelling of the place which Ham and his posterity should occupy and the manner in which they should be treated, but it was the sentence of God against him and his offspring, degrading them from an equality with their brethren, and consigning them to perpetual servitude. If this were not the correct view of the matter, then we would expect to find the subsequent writers

forbidding this monstrous iniquity, as they did idolatry, murder, adultery, lying and covetousness. But how does the fact stand? Do the writers of the Old Testament condemn slavery and slaveholders as open transgressors of God's law? Where are their anathemas against slaveholders? Slavery is not condemned in the Old Testament. Is it merely silent on the subject? Let us then examine into the subject and see how the matter is treated by the practice of good men and the direct precepts of law. The important and distinguished slaveholder, who is particularly noticed in the Old Testament, was Abraham, "the father of the faithful," "the friend of God," "in whom all the families of the earth are to be blessed." Abram—as his name at first was—was born 1920 years B. C. Noah cursed or pronounced the sentence of Jehovah against Ham and his posterity about 2327 B. C., so that he lived about four hundred (400) years *after* Noah. The first mention of his possession of servants or slaves is on the occasion of his having recovered Lot, his nephew, from the power of Chederlaomer and his associates, who took Sodom and carried off Lot as a captive of war with the remainder

of the inhabitants. "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." (Gen. xiv, 14.) About eight years before this event, it appears that Abram, with his family, went down into Egypt on account of a famine which overspread the land of Canaan. It appears, from the record (Gen. xii, 16) that Abram's property consisted, besides sheep, oxen, asses and camels, of men servants and maid servants. We learn, incidentally, from the first verse of chapter 16th, from what nation or people his servants descended. "Now Sarai, Abram's wife, bore him no children; and she had an hand-maid, an Egyptian, whose name was Hagar." Hagar, the handmaid of Sarah, was an Egyptian—one of the children of Ham, as Egypt is called the land of Ham; (See Psalms cv, 23,) showing that at that early period servants were obtained from the posterity of Ham; and, although God blessed Ishmael with freedom and a numerous seed, still it was the result of his connection with Abram, and not particularly for his mother's sake, but commanded her to "return to her mistress, and

submit herself under her hands." (See xvii, 20.) The next mention of the matter of possessing servants by Abraham — for his name was changed, to correspond with the promise: Ab, a father, and Raheim, nations, (see Genesis xii, 5)—is the connection with the establishment of the covenant of circumcision: "This is my covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised. * * * He that is born in thy house, and he that is bought with thy money, must needs be circumcised. And Abraham took Ishmael, his son, and all that were born in his house, and all that were bought with his money, every male of Abraham's house, and circumcised the flesh of their foreskin. * * * And all the men of his house, born in the house, and bought with money of the stranger, were circumcised." Gen. xvii, 10-13, 23-27. These passages show beyond successful refutation, that Abraham was the owner of slaves: they were not hired servants. There is a remarkable fact connected with the matter which renders this position certain: that is, the word which is here translated "bought with thy money," is used in the

same form and applied to the same subject, viz: (Exodus xii, 44) "Every man servant that is *bought for money*, when thou hast circumcised him, then shall he eat thereof." (Levit. xxv. 16-51.) See also Levit. xxvii, 22: "If a man sanctify unto the Lord a field which he *hath bought*." Here it is applied to landed property and shows beyond dispute possession for a *pecuniary* consideration. The word is used as a noun in the 16th verse of this same chapter, and is translated "possession." In Jeremiah xxxii, 11, the word is translated "purchase," where it evidently related to the transfer of a piece of land for a *pecuniary* consideration: "The money was weighed," (verse 10) "the deed witnessed, (see same verse) and the deed is delivered to Baruch for safe-keeping." (See verses 12-15.) The word in the form of a noun is found also in Gen. xxiii, 18, where it is rendered "possession," and is there applied to the purchase of the field and cave of Macpelah with its appurtenances, which Abraham bought of the sons of Heth for a burial place. The sacred writer states that four hundred shekels was the price paid by Abraham to Ephron for the field and the cave, &c. He states also that

it was transferred in the presence of witnesses. The field of Ephron and all the trees that were in the field "were made sure unto Abraham for a *possession* in the presence of the children of Heth, before all that went in at the gate of his city." (Gen. xxiii, 15-18.) Gesenius' Hebrew and English Lexicon, page 618, says it means a "*thing purchased*"—"a slave bought with money." (Gen. xix, 12, 13, 27.) We have been thus particular on this point to show that the modern notion that Abraham did not own slaves is a mere after-thought, a perversion of the truth of Bible history, and merely got up for the purpose of covering up the unbelief of those who pretend to respect the Bible and its teachings, and at the same time condemn all who, like Abraham, possess slaves. It appears that Jacob had men-servants and maid-servants. We have thus noticed the practice of the patriarchs to show how they acted about the matter under consideration. We will now pass on and examine in what manner the law of God, as given by the mouth of Moses, treated the subject of slavery. We will class the various kinds of servitude noticed by the great law-giver under their proper heads, so that the reader may

have a clear view of the whole subject. We will also refer to and quote at length the passages, to show that we are sustained in our classification by the Scriptures. Calmet enumerates *six* different ways in which a Hebrew might lose his liberty: first, in extreme *poverty* they might sell their liberty. “If thy brother be waxed poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant.”—(Levit. xxv, 39.) Secondly, a *father might sell his children*. “If a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.” (Exodus xxi, 7.) Thirdly, *insolvent debtors* became the slaves of the creditors. “Now there cried a certain of the wives of the prophets unto Elisha, saying, thy servant, my husband, is dead, and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen.” (2 Kings iv, 1.) Fourthly, a *thief*, if he had not money to pay the fine laid on him by law, was to be sold for his profit whom he had robbed. “If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him: if the sun be risen upon him there shall be blood shed for him: if he have

nothing, then he shall be sold for his theft." (Exodus xxii, 2, 3.) Fifthly, a *Hebrew* was liable to be taken prisoner in war and sold for a slave. Sixthly, a Hebrew slave, who had been ransomed from a Gentile by a Hebrew, might be *sold* by him who ransomed him to one of his *own nation*. He gives no proof for the two last modes in which Hebrews might be enslaved, and we pass them without any further notice, and go on to notice the different *kinds* of servitude among the Hebrews.

The Hebrews had several kinds of servants:

First—Hebrew slaves, or bond-servants, who could only at the first be bound six years, when they were to be dismissed with presents from their masters; but their children born during their servitude, continued to be their master's property. If they declined to go free, their master, with an awl, bored their ear to the door-post as a token that they could not thereafter have their freedom. "If thou buy an Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing; if he came in by himself, he shall go out by himself; if he were married"—that is, when he was purchased—"then

his wife shall go out with him : if his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself : and if the servant shall plainly say, I love my master, my wife, and my children—I will not go out free—then his master shall bring him to the judges : he shall also bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him forever." (Ex. xxi, 2-6.) That is, he shall be a servant during the term of his natural life. This certainly is the meaning of the phrase in this connection, if it have any meaning at all. The parallel passage is found in Deut. xv, 12-18. The only addition is, that when the servant chose to go out he was not to go out empty, but was to receive liberal presents from his master. (See verses 13 and 14.) "Thou shalt not let him go away empty : thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press." If a master struck a bond-servant till he died, he was only punished—not condemned to death. "If a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished ; notwithstanding, if he con-

tinue a day or two, he shall not be punished, for he is his money." (Exodus xxi, 20, 21.)—If a master struck out an eye or a tooth of his servant, he was to give him his freedom as a compensation. "If a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake; and if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake." (Exodus xxi, 26, 27.) "If the ox shall push a man-servant or maid-servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned." (Verse 32.) Maid-servants had not the right, or title, to a release at the return of the seventh year, unless the master had defiled her, or he or his son had betrothed a female slave and not kept her as a wife, she was to have her liberty as a compensation for the injury she had sustained; but she was also to receive presents at her departure from the house. "If a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do; if she please not her master, who hath betrothed her to himself, then shall he let her be redeemed. To sell her to a stranger he shall have no power, seeing he hath dealt deceitfully with her; and if he hath betrothed

her unto his son, he shall deal with her after the manner of daughters; if he take him another wife, her food, her raiment and her duty of marriage, shall be not diminished: and if he do not these three unto her, then she shall go out free without money." (Exo. xxi, 7-11.) If she choose to remain, the same ceremony of boring her ear with an awl must be performed as in the case of the man-servant who voluntarily became a servant for life. "And unto thy maid-servant shalt thou do likewise." (Deut. xxv, 17.) If she used her freedom, she was to have liberal presents when she left. (See same chapter, 12-17.)

Secondly—there were *hired servants*, or those who worked for a stipulated price. Their term of service was three years: they were a kind of apprentices. That this was their term of service, we learn from Isaiah xvi, 14. "Within three years, as the years of an hireling, and the glory of Moab shall be contemned." This also explains another passage of the Bible, viz: Deut. xv, 18. "It shall not seem hard unto thee, when thou sendest him away from thee; for he hath been worth a *double* hired servant unto thee, in serving thee six years." The bond-servant who served six years was worth double a hired servant to his master

because his term of service was *double*. A hired servant was not allowed to eat of the passover, and from this circumstance they must frequently have been descendants of other than the Jewish stock, "for no uncircumcised person shall eat thereof." (Ex. xii, 45.) "A foreigner and an hired servant shall not eat thereof;" (same 46th verse)—that is, of the passover. They were not allowed to eat of the holy things. "A sojourner of the priests, or an hired servant, shall not eat of the holy things." (Levit. xxii, 10.) They were to have their wages paid them so soon as they were due. "The wages of him that is hired shall not abide with thee all night until the morning." (Levit. xix, 13.)

Thirdly — there were *voluntary* servants: Joshua was the servant of Moses—Elisha of Elijah. There appears to be some difficulty about the length of time some of the Hebrew bond-servants were to serve. It appears from Exodus xxi, 2, that the ordinary length of time for a bond-servant was six years. "Six years he shall serve, and in the seventh he shall go out free for nothing." "As an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee." (Levit. xxv, 40.) This seems to convey the idea that

the term of service extended in particular cases to the year of jubilee; and this occurring every fiftieth year, the term would be very long if the servant happened to be sold a few years after a jubilee had occurred. In this case the poor Hebrew was to be treated as a hired, and not as a bond-servant. The reason given in the law seems to intimate that the master should remember that he had been in bondage himself, and, from this fact, should be mild in the exercise of his authority. "For they are my servants, which I brought forth out of the land of Egypt; they shall not be sold as bond-men." The Israelite who was sold to a stranger, or sojourner, might be redeemed by some of his relatives, if they were willing to do so; or if he acquired the means he might redeem himself by paying the sum which would be considered fair for each year up to the year of jubilee. In case he was not redeemed in either of these ways, he was to have his freedom at the year of jubilee.—(See Levit. xxv, 47–55.) The probable opinion is, that when a Hebrew voluntarily, through poverty, sold himself without any specific limitation, or when he was sold for a larger debt, or greater crime, he remained a slave for life, unless the year of jubilee intervened.

Fourthly—The Hebrews, or Jews, had another class of servants who were properly *slaves* for life. They were sold, disposed of, and given by will as an inheritance to their children. This class of slaves was not of the Hebrew stock. “Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids; moreover, of the children of the stranger that do sojourn among you: of them ye shall buy, and of the families that are with you, which they begat in your land; and they shall be your possession, and ye shall take them as an inheritance for your children after you to inherit them for a possession: they shall be your bond-men forever.” (Levit. xxv, 44–46.) This language is too plain to be mistaken.—They were to be bought of the heathen; they were to serve forever—that is, during the period of their natural life; to be held as a possession, the real idea of property, to be transmitted to children, as an inheritance. This passage is rather too strong for some men. We then will be compelled to search out the proofs from the Scriptures, that heathens and strangers mean in this connection the descendants of

Ham, as our commentators, to which we have access at this time, with one exception, dodge the point. Dr. A. Clarke, who is usually a very good expounder of difficult passages, passes these verses *without a note*. Dr. Scott, who is remarkable, in a general way, for his candor and judicious exposition of the Scriptures, has the following note on verses 44-46, viz: "The Israelites were *permitted* to keep slaves of other nations—perhaps, in order to typify that none but the true Israel of God participate of that liberty with which Christ hath made his people free; but it was also allowed, in order that in this manner the Gentiles might become acquainted with true religion. (Gen. xvii, 10, 13, 19.) And, when the Israelites copied the example of their pious progenitors, there can be no reasonable doubt that it was overruled to the eternal salvation of many souls. It does not, however, appear from the subsequent history, that the people availed themselves of this allowance to any great extent, for we read but little of slaves from among the Gentiles possessed by them." The secret why the Doctor did not expound these verses with his usual clearness, why he used and emphasized the word "*permitted*," will be found in the fact that

he was opposed to slavery. This is plain from his note on Gen. ix, 24, 25, from which we take the following sentence containing the whole secret. The emphasis is our own. "God has not *commanded* us to enslave negroes, as he did Israel to extirpate the Canaanites; and, therefore, without doubt, he will severely punish the cruel injustice." This is the reason why he used the word *permitted* instead of *commanded* in his note on Levit. xxv, 44-46. This is what may be properly called dodging the point. We are forcibly reminded of a thing which every school-boy has noticed, viz: in reading Greek or Latin authors, accompanied with notes by the editor, when we come to some really difficult passage which needs a note of explanation to assist us in construing, we turn over to the notes, or where a note ought to be, and, behold, there is none! The editor has found out that the passage is difficult and pursued the wisest plan—to keep a profound and provoking silence. The remark of Dr. Scott "that it was overruled to the eternal salvation of many souls," may be true; but that is not the question now before us. Was the buying of slaves by the Israelites from the heathen *right* or *wrong*? This is the point to be settled. God may and

does "make the wrath of man to redound to his praise." (Psalms lxxvi, 10.) But that by no means proves that the men are innocent when they fulfill the purposes of God. This we have shown clearly in the case of the crucifixion of Christ. *Good may come* out of slavery, but that does not prove it to be right. The question now for every rational man to settle is, did God command the Israelites to buy slaves of the heathen? If He did not condemn the practice, and class it in His law with murder, theft and idolatry, and similar offences, who dare rise up and say that the holding of slaves is a sin in itself, and thus presumptuously dare to correct God Himself?

From Exodus xxii, 3, we learn that a man who was guilty of theft, and was too poor to make restitution, was to be sold for his theft. This is a wise and righteous law, and is not condemned by any one as an unjust punishment for the crime. It is admitted, then, that men may by crime forfeit their liberty, be punished for it, and no injustice done them. All the penitentiaries, work-houses and jails, are a proof of this fact. Why, then, is it wrong to enslave the descendants of Ham, when they have been adjudged by Jehovah Himself to perpetual

servitude *for their father's sin?* Ham was guilty of death, as we have shown, and it was a relaxation of the punishment, or, rather, a commutation of it, that slavery was inflicted on his posterity rather than immediate death. We will now return to the immediate point of the subject of consideration, and here we will quote the note of Matthew Henry on Levit. xxv, 44-46. "They," that is, the Israelites, "might purchase bondmen of the heathen nations that were round about them, or of those strangers that sojourned among them, (except of those seven nations that were to be destroyed,) and might claim a dominion over them, and entail them upon their families, as an inheritance; for the year of jubilee should give no discharge to them. (46th verse.) Now this authority, which they had over the bondmen they purchased from the neighboring nations, was in pursuance of the blessing of Jacob, (Gen. xxvii, 29,) *let people serve thee.*" This is the declaration of a man who was an Englishman, and who had no sympathy with the system of slavery, as is plain from his own words. The sentence is found in the same note we have quoted, and is as follows: "Thus, in our English plantations, the *negroes* only are used as slaves: how much to

the credit of Christianity, I shall not say." The writer would not say how far the credit of Christianity was injured by the practice of negro slavery as it then existed in the English colonies, now called the United States, but still he would not say that the system of slavery, as recognized by the law of Moses, in Levit. xxv, 44-46, was very similar to it. So, that, one expositor, at least, understands Moses as we do, and does not attempt to pervert it, or obscure the meaning of the text, or divert the mind of the reader from the plain meaning of the law by drawing off his attention to another point altogether, viz: the assumed historical fact that the Israelites did not avail themselves of this allowance to any great extent. "Slavery, universally, in the ancient world, was recognized by the Mosaic institutions." Again—"The condition of foreign slaves was less favorable; whether captives taken in war, purchased, or born in the family, their servitude was perpetual." (Milman's History of the Jews, vol. i, pp. 105, 106.) We need not multiply testimony on this point, as it is plain to every reader of his Bible, who desires to know the truth. "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the *heathen*

about you." (Levit. xxv, 44.) Probably the term "*heathen*" may need some explanation. It seems to be confined, in the law of Moses, to the descendants of Ham, including the Canaanites, who were to be destroyed by the Israelites. There were seven nations of these to be destroyed. The Israelites were to make no covenants of peace with these devoted nations; to contract no matrimonial alliances with them, but utterly to destroy them. (See Deut. vii, 1-5.) They gradually executed the purpose of God against the Canaanites, with *one* exception, viz: the Gibeonites, who obtained a league of peace with Israel by a crafty plot—by lying and making them believe that they were not of the Canaanitish tribe. For this deception Joshua pronounced the curse of slavery upon them, as the *punishment* of their sin. "Now, therefore, ye are cursed, and there shall none of you be freed from being bond-men, and hewers of wood and drawers of water for the house of my God." (See Joshua ix, 5-37.) This tribe was not only adjudged to slavery, but, terrible to think! they were to be the slaves about the house of God. This is another example of the judicial curse of Jehovah consigning the Gibeonites to slavery for their sin. They deserved

death—were devoted to destruction, but God *commuted* the punishment for the sake of the oath of the elders of Israel. The word heathen, in other parts of the Bible, seems to mean, or rather include, all people not of the Jewish stock. The words “nations,” “Gentiles,” “heathen,” are all the same in the original. Still, Moses, in the book of Genesis, x, 5, uses the word expressly in application to the descendants of Japheth, or the white races. “By these,” that is, by the sons of Javan, “were the isles of the *Gentiles* divided in their lands.” “Isles of the Gentiles evidently denote Asia Minor and the whole of Europe, which were peopled by descendants of Japheth.” (Calmet.) And as the descendants of Shem were not authorized to enslave the posterity of Japheth, but both were empowered to take servants or slaves of the descendants of Ham, we are compelled to conclude that the term “heathen,” in Levit. xxv, 44, was designed to apply only to the descendants of Ham. That the term “heathen” is intended to describe the descendants of Ham more particularly, and that it is so used also by the authorized translation, is evident from 2d Kings xxi, 2, where it is said that Manasseh “did that which was evil in the sight of the

Lord, after the abominations of THE HEATHEN, whom the Lord CAST OUT BEFORE the children of Israel." (See the parallel—2 Chron. xxxiii, 2.)

Now to settle the point before us. Let the reader ask himself—What nations did the Lord cast out before Israel? Evidently, the Canaanites, who were beyond dispute the descendants of Ham. But the seven nations to be destroyed did not include even all the descendants of Canaan, for he had ten or eleven sons, from whom sprang so many distinct nations, or tribes. (See Gen. x, 15–20.) It is certain that the Sidonians, or Phœnecians, were the posterity of Canaan, and they were not destroyed by the Israelites, for they were not included in the number to be exterminated: they also dwelt near to the land of Canaan. There was also the family, or tribe, of the Hamathites, who dwelt to the north of Palestine. Of these heathen nations the Hebrews might purchase slaves. The term stranger, as used in the 45th verse, must also be understood as the synonym of heathen, in the 44th verse. This is plain from the fact that the Hebrews were not allowed "to vex or oppress the stranger." (See Exodus xxiii, 9; Levit. xix, 33, 34.) These strangers must have been the descendants of Esau and Ishmael—the Idu-

means and Arabians, and not of the Cushite or Canaanitish stock. Unless this be the true exposition of the matter, the law cannot be saved from not only apparent but real contradiction.

There is one other point which requires notice before we leave the subject of Jewish slavery. The Jews were not allowed to deliver a fugitive slave to a *heathen* master. "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best: thou shalt not oppress him." (Deut. xxiii, 15, 16.) Dr. A. Clarke, who was no friend of slavery, says, in his note on the 15th verse—" *Thou shalt not deliver the servant which is escaped unto thee*—that is, a servant who left an idolatrous master, that he might join himself to God and to his people. In any other case it would have been injustice to have harbored the runaway." "We cannot suppose that this law required the Israelites to entertain slaves who had robbed their masters, or left their service without cause, but such only as were cruelly treated and fled to them for protection—especially from the neighboring nations."—(Scott.) So that Scott, with all his

abhorrence for slavery, could not in this case refuse to give a proper interpretation of the passage. But the Bible is the best interpreter of itself. We have an example illustrating our view of the passage in 1st Samuel xxx, 11-18. It appears that the Amalekites had invaded and burnt the town called Ziklag. In the absence of the males they had carried off all the women and children as captives of war. Among the women they had taken David's wives. He with his men pursued the marauders. They found an Egyptian almost famished; but, on his receiving some nourishment, his spirit came again, or, he revived. On being asked by David who he was, and to whom he belonged, he replied: "I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick." (Verse 13.) David soon discovered that he possessed the knowledge he desired to obtain, hence he asks him—"Canst thou bring me down to this company? And he said, swear unto me by God that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company." (Verse 15.) Here, then, was a servant giving the necessary information to the enemy of his master. He belonged to an idol-

ator, and thought that it was necessary to secure his life and liberty by an oath from David. This illustrates the true meaning of the law. Besides, the Bible no where encourages slaves to run away from their masters: when they do run away, they are required to return. This is clearly the teaching of the Bible, from the fact that the angel of the Lord said to Hagar, when she fled from her mistress, "Return to thy mistress, and submit thyself under her hands." (Gen. xvi, 9.) And Paul sent Onesimus back to Philamon. (See his Epistle to Philamon.) We learn another fact, incidentally, from the history we have here recorded. [1 Sam. xxx.] That is, it was customary for the Amalekites to own slaves. The Amalekites were descendants of Esau, one of the sons of Isaac, from the stock of Shem, [see Gen. xxxvi, 16] and this servant was an Egyptian, of the stock of Ham, thus showing that it was the custom of the children of Shem and Japheth to take their servants from the descendants of Ham, or the black race.

There is still another proof that slavery was not treated as a sin *in itself*, derived from the *moral* law. Now, it is admitted by all who receive the Bible, that the law called the ten commandments is *moral*; that it is not temporary in

its provisions, but it is binding on all men in all ages and under all circumstances. This is admitted with one single exception: that is, so much of the fourth commandment as relates to the particular day which is to be observed as the Sabbath. It enjoins the *seventh* day as the one to be observed, whereas most of the Christian world observes the *first* day of the week as the Christian Sabbath. Still, all admit the *morally* binding nature of the injunction, or law, to observe *one-seventh of our time* as a day holy to God. The tenth commandment certainly recognizes the relation of master and slave when it forbids us to covet the man-servant or maid-servant of our neighbor. "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." [Exodus xx, 17.] Covetousness and possession, or ownership, are correlative or corresponding ideas. Dr. Dwight, (Theology, vol iii, p. 526) defines the covetousness which is here forbidden to be, "the propensity forbidden in it is covetousness—an inordinate desire of worldly enjoyments; and, particularly, an inordinate desire of such enjoyments when in the possession of

others." It is impossible for me to covet or desire my neighbor's wife unless he has one; so I cannot inordinately desire to enjoy my neighbor's house unless he has or owns a house. I cannot covet a *rented* house; it is not the renter's property; if I covet the house, I covet it as the property of the owner. On the same principle I cannot properly covet a *hired* servant. It appears that possession, or ownership, and covetousness go together. Why, then, we ask, was this incorporated into the *moral* code, and property in slaves recognized by Jehovah, if the relation is essentially and morally wrong in itself? Such seems, to us, to be the teachings of the Old Testament on this vexed question. But the objector comes in with the plea that some things were allowed by Jehovah under the Jewish dispensation, which are prohibited under the Christian, or New Testament. Among these things which were allowed, but now forbidden in the New Testament, are polygamy and slavery. Let us then examine into these two things, and see wherein they were alike and wherein they differ.

CHAPTER VI.

AN EXAMINATION OF POLYGAMY AND SLAVERY IN THE
LIGHT OF THE BIBLE. ARE THEY TREATED ALIKE BY
THE BIBLE?

The importance of this subject must be apparent to every one who has informed himself on the vexed question of slavery. The opponents of slavery have classed the two things together—have characterized them as the two “plague spots of our national character.” If they are alike—if they were both connived at under the Jewish and Patriarchal dispensations, and both condemned under the New Testament dispensation—then the conclusion that slavery should be abandoned as a sin in itself, is irresistible; and, in this view of the matter, every Christian, who now owns slaves, should free them immediately. It will be our aim, in the present chapter, to examine the validity of this position. We have already shown, in the last chapter, that the inspired writers of the Old Testament did not condemn slavery as a sin in itself; so far from doing this, the law, on the

contrary, laid down regulations by which the matter was to be treated—recognized the relation as lawful and right, and even authorized the Jews to purchase, hold, and entail them as an “inheritance” on their children. The law recognized them as *property*; for, when a man smote his servant or his maid with a rod, and he died under his hand, the master was to be punished; notwithstanding, if immediate death did not follow, and the servant lingered for a day or two, the master was not liable to be punished, and the reason given in the law is the truism that he is his master’s property. “For he is his money.” (Exodus xxi, 22.) Such, then, was the treatment of slavery by the law of Moses.

The question then arises—Did the writers of the Old Testament treat polygamy as a sin in itself? Was it forbidden by any direct law on the subject? A considerable number of theological writers have labored to show that it was expressly prohibited in the Old Testament, and at the same time admit that Abraham, “the friend of God,” “the father of the faithful,” David, “the man after God’s own heart,” and Solomon, “the wisest man,” were polygamists. In sustaining this view of the matter all kinds

of twisting and screwing have been employed to torture the Scriptures and make them sustain the contradictory opinions that the Bible forbids the practice, and, at the same time, the best of men is indulged in it without reproof. The real truth of the matter seems to be that it was recognized in the law and regulated, and not forbidden, for the main passage on which the advocates of the theory we are combatting rely, seems, after all, from its reading, the context and the authorised translation, to be simply a *regulation of one* feature of the subject. The passage is Levit. xviii, 18: "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness besides the other in her life-time." The marginal reading of the phrase, "a wife to her sister," is "one wife to another." The textual reading gives the true reading and the proper sense; and, if it have any meaning at all, it means that a man was not allowed to marry *two sisters* at the *same time*. The polygamist might have more than one wife, but he was not allowed to take but *one* from the *same* family at the *same* time. This appears to be the natural and plain interpretation of the passage. The reason of the prohibition is, it would *vex* the other. The *limitation* is the life-time.

Some of the best expositors give this interpretation of the passage, and we hope to make the whole matter plain before we conclude. In order, then, that we may have a clear view of the whole matter, we must not confound the laws of God as being founded precisely on the same thing; hence all intelligent writers find that there must be distinctions made, and the laws of the Bible must, like other statutes, be classified under their proper heads. They, then, generally make the three following distinctions, viz:

FIRST CLASS.—Such as were *temporary and local*. To this class belong all the *ceremonial* laws—"a system of positive precepts respecting the external worship of God in the Old Testament church—chiefly designed to typify Christ as then to come and to lead them (the Jews) to the knowledge of the way of salvation through him." [Hebrews x, 1.] They principally respected sacred persons, places and things, the offering of sacrifices, the appointment of the Aaronic priesthood, and Jerusalem as the place only where sacrifices could be acceptably offered to Jehovah. These were intended to be in force till the advent of Christ. They were obligatory on the Jews till that period. Having

subversed the purpose of their *temporary* and *local* enactment, they are repealed and ceased at the death of Christ to be binding on the Jews or any other nation receiving the Bible as the revealed will of God. Under this head may be classed some of the *judicial* laws of the Jewish nation, as they were a nation separate and distinct from all others: of this kind were those which concerned the redemption of their mortgaged estates—[Levit. xxv, 13;] the resting of their land every seventh year—[Exodus xxiii, 11;] the appointment of the cities of refuge for the manslayer—[Numbers xxxv, 13;] the appearing of their males before the Lord at Jerusalem three times in the year—[Deut. xvi, 16;] and laws of a similar nature. Some of the *judicial* laws of the Jews are founded in the law of nature; that is, they are founded on the principles of perpetual equity, common to all nations, and are still of binding force. The best laws of civilized or Christian nations are founded on the same general principles of those of the Mosaic economy.

SECOND CLASS.—To this belong such laws as are called *natural moral* laws. The term moral, when applied to the law of God by theologians and moral philosophers, means that which is

perpetually binding, in opposition to that which is only binding for a time. The Decalogue, or Ten Commandments, are generally ranged under the *natural moral* laws of God; they grow out of the very nature of God and man, and their relations to each other. So long as God remains God and man remains His rational and responsible creature, these laws will be the rule of duty to man. We cannot conceive of the time or the place where it would not be the duty of men to reverence and love God. Idolatry can never be right so long as Jehovah remains the Ruler of the World, as it is rebellion against Him and treason against heaven. The consent of the parties engaged in the crime of adultery, theft or lying can never make such things right. All the laws of the Decalogue are *moral natural*, unless it be that portion of the fourth commandment which relates to the *day* of the week which is to be observed as the Sabbath. It requires the *seventh* day to be kept holy, whereas the large majority of Christendom observe the *first* day as the Sabbath or day of rest. Still this does not invalidate the position that *one-seventh* of our time is to be set apart for religious purposes. The obligation of *moral natural* laws is derived or grows out of the very

nature of things—the existence of God, his sovereignty over his creatures, and the existence of man as a rational, moral and responsible being of Jehovah. Then unless God's nature is changed, or he absolves man from his allegiance and responsibility to Him, the moral law of the ten commandments is binding on all men of all ages and nations, at all times and under all circumstances.

THIRDLY.—There is still another class of *moral* laws. These are technically called *positive moral* laws. The reason why they are called *positive*, and thus distinguished from *natural moral* laws, is, they do not derive their authority from the nature of things, but solely from the *explicit command of God*. The intermarriage of near relatives in the early ages of the world's history, is ranked or classified under this head. Thus in the family of Adam, brothers and sisters must have intermarried with each other. The practice existed after the flood, for we find from Genesis xx, 12, that Sarah, the wife of Abraham, was his half-sister. Abimelech asked Abraham why he denied that Sarah was his wife, and said that she was his sister. In justification of his conduct, and attempting to excuse the deception he had practiced on Abim-

elech, Abraham replied, "Indeed she is my sister; she is the daughter of my father, but not the daughter of my mother, and she became my wife." This connexion must have been lawful, and hence there could be no *natural* immorality in such connexions, or God would never have suffered such a thing to exist, but would have forbidden it as he did idolatry, profaneness or adultery. Such connexions are now unlawful, for God has expressly forbidden the intermarriage of those who are "near of kin" to each other. [See Leviticus xviii: 6-17.] The very relation in which Abraham stood to Sarah before their marriage is specified in the 9th verse as an unlawful connexion. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover. To marry any of the connexions mentioned in Leviticus, at this time, is a violation of a law called *positive moral*.

In all ages, among civilized, or, rather, Christian nations, the law recorded in the 18th chapter of Leviticus, is the foundation of all legislation regulating the marriage of near kindred. They treat the marriage of those who marry within the degrees here forbidden, as illegal and

incestuous. This distinction of the laws of God, where there is a *real* difference, is necessary in order to prevent confusion. All distinguished theologians which we have consulted, make the same distinction. Fisher, a Scotch divine, in his explanation of the Shorter Catechism, part 2d, pages 9-21, lays down this point clearly. Dr. Dick, another Scotch divine, has written a number of lectures on theology. It is a standard work. He maintains the same opinion in "Lecture 102, on the Law of God." Dr. Ashbel Green (Lectures on the Shorter Catechism, vol. 1, pp. 251-2) makes the following remarks on the subject, viz:

"The laws of God, for the government of men, have some of them been temporary and local, and some of perpetual obligation. The ceremonial and judicial laws of the Jews were, during the continuance of the Mosaic economy, perfectly obligatory on that people—as much so as the precepts of the decalogue. But they were local and temporary. They never were binding on any other people beside the Jews; and not binding on them after the advent of the Messiah. They were given for a particular purpose; that purpose has been accomplished, and the divine legislator who enacted has repealed them, and they are no longer laws.

“But there are other laws of God, which are of perpetual and universal obligation. These are called moral laws. But here again there is a distinction which deserves to be noticed. Some of these laws are technically denominated *moral natural* and others *moral positive*. Laws *naturally moral* are those which seem to derive their obligation from the very nature of things, inasmuch as you cannot conceive that they should be obligatory, while the relations exist to which they refer. Thus you cannot conceive that a rational and moral being should exist and not be under obligation to reverence his creator; you cannot conceive that it should be lawful for such a creature to disregard and revile the infinitely great and good author of his being.

“On the other hand, laws *positively moral* derive their obligation not from the nature of things, but solely from the explicit command of God. Thus the intermarriage of brothers and sisters must once have been lawful; and if so, there is no natural immorality in such a connexion. But this connexion has been forbidden by God from a very early period of the world, and is therefore now a violation of a law called *moral positive*.”

There is no evidence in the Bible that such marriages were expressly forbidden until the law was given by Moses. These principles seem to be sound; the position is correct; the distinction of laws clear. The intermarriage of near relations is understood not to have been unlawful—not *naturally immoral*—but is now *positively* immoral because God has forbidden such marriages. This appears to us to be correct doctrine in accordance with the facts of the case. Now, on the same principle, we contend that polygamy is a similar case. There is no natural immorality in such a connection, or God would not have suffered such pious men as Abraham, David and Solomon to fall into such enormities, and live in them without rebuke or censure. He rebuked David for his adultery and the murder of Uriah, by the prophet Nathan, and pronounced the punishment of the crimes of murder and adultery against him. “The sword shall never depart from thy house.” [2d Sam., ch. 11 and 12.] The law treated it as adultery in this case because Uriah was still living when the crime was committed; but there is not one word of reproof against David when Nabal, the Carmelite, was dead, and he took Abigail for his wife, in addition to “Ahinoam,

the Jezerelites.” Yet, if polygamy was forbidden, it would have been adultery in that case, as well as in that of Bath-sheba. It was regulated in one feature as we have shown. [See Levit. xviii, 15.] “There is no natural immorality in such a connection.” But, this connection has been forbidden in the New Testament, and is, therefore, now, a violation of a law called *moral positive*. This view of the matter seems to relieve the whole subject of many of the great difficulties, with which it is surrounded, on the supposition that it was prohibited under the former dispensation. The view we have taken of it is in accordance with the facts of the case. We will here introduce the testimony of Dr. Dick, to whose lectures on theology we have already referred. He makes the following remarks on the subject of polygamy. [Lecture 105—commentary on the seventh commandment.] “As only a single pair was created, it appears to have been the intention of their Maker that a man should have only one wife, and a wife only one husband. In this manner Malachi explains the fact when he says, ‘And did he not make one?’—namely, one woman—‘yet he had the residue of the Spirit.’ ‘And wherefore one? That he might seek a Godly

seed.' [Mal. ii, 15.] Yet, we know that polygamy was introduced at an early period, that it was practised by the patriarchs and other pious men, and that it was recognized by the law of Moses, and subjected to regulation. If it was not properly approved, it was tolerated, and we must conclude that at that period there was not such moral evil in it, if it was at all sinful, as was inconsistent with a state of salvation. The case is finally decided by our Saviour, who has forbidden polygamy. It now admits of no apology; and if a man, professing to be a Christian, should take to himself more wives than one, he would not only incur the penalty of human laws, but expose himself to the displeasure of Heaven."

From this extract it will be seen that Dr. Dick had some doubts about the sinfulness of the practice, for the law of Moses *regulated*, but did not expressly forbid it. The Patriarchs and other pious men practised it without rebuke. If we then view it in the same light with the intermarriage of near relations, there is nothing naturally immoral in such connection; but such connections are now forbidden, and are consequently a violation of a *moral positive* law. If we take this view of the sub-

ject of polygamy, all things are plain ; but take the ground that the connection was in itself sinful, and the Bible is a mass of contradictions—prohibiting a thing that is sinful in itself, yet never uttering one word of censure against the practice. It will be said, in reply to this view of the subject, that good men often committed sin, and we are not, therefore, to follow their example. Thus Noah was a good man—the only righteous man before God in his generation—and still he was drunk; we might, therefore, argue from this that drunkenness was no sin. Abraham sacrificed the truth by saying that Sarah was his *sister* instead of his *wife*, and, therefore, we might argue that lying was no sin. David was guilty of adultery and murder, but he was “a man after God’s own heart ;” therefore, there is no sin in such things. We have stated these things in their full latitude because they are often brought forward by the opponents of slavery to show that it, although practised by the patriarchs and pious men of old, is a sin, and adduce the examples which we have already stated as parallel cases. Now the question is—are they parallel? Do the Scriptures of the Old Testament class slavery with drunkenness, lying, murder and adultery? Are

not these last treated and condemned as sin, while the other is authorised and laws laid down for the government of the master and slave? This is the correct statement of the whole matter. We have shown that slavery was not condemned by the writers of the Old Testament. We will now show that lying, drunkenness, murder and adultery were all expressly condemned; that these sins of good men, such as Noah, Solomon, and David, were written for our *warning*, and not for our *imitation*. The sixth, seventh and ninth commandments condemn these sins; of course, we do not say that they were, or are, unpardonable, but they require deep penitence and humiliation, and such is the recorded fact about David. The fifty-first Psalm was written after the commission of his crime, and is usually called a penitential Psalm. This is plain from the title of the Psalm: "A Psalm of David, when Nathan, the prophet, came unto him, after he had gone in to Bathsheba." "Have mercy upon me, O Lord, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my

sin is ever before me. Against thee only have I sinned, and done this evil in thy sight." [Psalm li, 1-4.] There was evidently a wide difference in the case of his taking "Abigail, the Carmelitess," when Nabal, her husband, was dead, in addition to "Abinoam, the Jezerelitess," and his taking Bath-sheba. In the one case there was no reproof given; in the other he was charged with the crimes of adultery and murder. This shows conclusively that polygamy was not treated as adultery under the Old Testament dispensation. By the law of Moses a drunkard was to be stoned to death. [Deut. xxi, 20, 21] "If the parents shall say to the elders of the city, This, our son, is stubborn and rebellious, he is a glutton and a drunkard, and all the men of his city shall stone him with stones that he die." [See also Proverbs xxiii, 29, 30.] "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them," [Isaiah v, 11.] Besides all this, the apostle [1st Corinthians vi, 10] says expressly: "Drunkards shall not inherit the Kingdom of God." In Gal. v, 19-21, the same thing is said. We, of course, understand these passages as teaching that the *habitual* drunkard is excluded from

Heaven. A man may be overtaken in sin, repent, reform and obtain forgiveness; but so long as a man *continues* a drunkard he is excluded from the happiness of the blessed. Murder is expressly forbidden in the sixth commandment; lying is prohibited in the ninth. Moreover, there was an express law forbidding falsehood. "Ye shall not steal, neither deal falsely, neither lie one to another." [Levit. xix, 11.] "All liars shall have their portion in the lake that burneth with fire and brimstone." [Rev. xxi, 8.] "There shall in no wise enter into Heaven anything that defileth, or worketh abomination, or that maketh a lie." [See verse 22, same chapter.] After this examination of the matter, then, who dare say that slavery is classed in the Scriptures with drunkenness, lying, murder and adultery? Do you dare say that God *approved* the sins of good men? We have been thus full on these points, as this is a favorite theme for the sophist and disturber of the peace of communities to dwell on. We have attempted to show that there is no parallel between the two cases compared. But, it is *assumed* that slavery is a *sin in itself*; then, it is classed with sins which are acknowledged by all to be condemned. The premises are false—at least one

branch of the premises—and, of course, the conclusion is equally false.

It only remains now for us to show that polygamy is prohibited in the New Testament. The passage in which it is understood that polygamy is forbidden is found in Matthew xix, 3-9, inclusive. The Pharisees proposed a question to Christ for the purpose of entangling him—to render him obnoxious to the Jews by getting him to decide against the law of Moses. “Is it lawful for a man to put away his wife for every ‘cause?’” The immediate point which they wished Him to decide was the lawfulness or unlawfulness of divorce. This He settled by referring to the original institution of marriage, that at the beginning God created them male and female. “And said, for this cause shall a man leave father and mother, and shall cleave unto his wife; and the twain shall be one flesh; wherefore, they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.” They understood that by this construction He condemned the provision of the Mosaic law, which allowed them to divorce or put away their wives. They, therefore, ask Him, “Why did Moses then command to give a writing of divorcement,

and to put her away?" He replies—"Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." The following verse (9th) contains the prohibition of polygamy. "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Whoever, therefore, shall put away his wife, except for the reason or for the commission of the crime of fornication, and shall marry another, is an adulterer, because his former wife is *still living*. He would not be guilty of adultery if polygamy were still innocent, for this state of things always contemplates the existence of two or more wives at the same time.

Christ, then, by this interpretation, or authoritative decision, has made polygamy a state of continued adultery. All that is necessary to constitute a man a polygamist, according to this decision, is, that he put away his wife without just cause—that she be living at the time of his second marriage. Neither is it necessary that the parties should be living together, for the man that marries the woman who is thus put away, commits adultery because her former

husband is still living. This is, obviously, the meaning of the ninth verse. There are two causes in the New Testament for which a man may, lawfully, demand and obtain a divorce: that is, infidelity on the part of the wife, or adultery. The woman has the same right where her husband is unfaithful, or is guilty of adultery. The other cause of divorce is the *wilful* desertion of either of the parties. "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. But God hath called us to peace." [1st Cor. vii, 15.] For either of these two causes a man may obtain a divorce from his wife, or a woman from her husband, and the innocent party marry the second time and not be guilty of adultery, although the other party may be still living. Dr. Dwight gives, substantially, the same interpretation of Matthew xix, 3-9. He says, "*Polygamy is forbidden in (this) the text.*" Here, the man who puts away his wife, and marries another, is declared to commit adultery. In what does this adultery consist? Certainly not in putting away the former wife. A man may, obviously, leave his wife, or a woman her husband, and yet neither of them be at all guilty of this sin. *The adultery, then, consists in the*

fact that the man marries a second wife, while the first is living. But, this is always done in polygamy. Polygamy is, therefore, a continued state of adultery. [Theology, vol. 3, p. 420.]

Wherever the subject of marriage is spoken of, either as a doctrine or precept, there is no intimation that marriage is to be between more than one man and one woman at the same time. The terms *husband* and *wife* are always used by the writers of the New Testament—not *husbands* and *wives*—in the *singular*, and not in the plural number, when the subject of marriage is under discussion. “It is good for a man not to touch a woman; nevertheless, to avoid fornication, let every man have his own *wife*, and let every woman have her own *husband*.” [1st Cor. vii, 1–5.] The qualification of a bishop is that he “must be blameless—the *husband of one wife*.” [1st Tim. iii, 1–7.] There is, then, this distinction made between the matter of polygamy under the Old and New dispensations: under the New Testament it is shown and declared by Christ to be *adultery*, and therefore wrong; under the Old Testament dispensation, polygamy was not treated as adultery, for God did not reprove David for taking Abigail, the former wife of Nabal, when he was

dead, although he then had Ahinoam. [See 1st Samuel xxv, 43, and 2d Samuel iii, 2.] But when he had committed sin with Bath-sheba, the wife of Uriah, he was reproved by Nathan, the prophet, under the direction and immediate instruction of Jehovah. The sin was not in his taking Bath-sheba—for he then had two wives—but his first defiling her, and then securing the death of her husband. “Now, therefore,” says Nathan, “the sword shall never depart from thine house because thou hast despised me and taken the wife of Uriah, the Hittite, to thy wife.” [2d Samuel xii, 10.] If polygamy had been treated as adultery, David would have been guilty of the crime *before* he took Bath-sheba, for he then had two wives at least. But polygamy is now forbidden by Christ; and to take more wives than one at the *same* time is a violation of a *positive moral* law.

In concluding this chapter, then, we will make a remark or two of some practical importance. It is wrong and contrary to the whole spirit of the Bible to attempt to excuse, or palliate, our sin on the ground that another person is guilty of a different kind of sin. Thus many have attempted to justify slavery on the ground that those who oppose it are guilty of great

sins themselves. If I get drunk it is no excuse, or palliation of my sins, that my neighbor is guilty of fraud, or theft. His theft does not make my drunkenness right. If the anti-slavery man, at the North, refuses to give of his means to aid, substantially, the poor at his own door, but spends his sympathy on a class of men who happen to be the bond-servants of Southern men, that does not make the system of domestic slavery right. It must be established on better grounds than this. We, then, design to meet the question fairly; and, hence, we will by no means substitute *abuse* for *argument*. Still, we would be prepared to give better advice to others, if we were free from sin ourselves.

CHAPTER VII.

DOES THE NEW TESTAMENT CONDEMN SLAVERY AS A SIN
IN ITSELF?

We have shown, in a former chapter, (5th) that slavery was recognized and regulated—nay, that the Jews were *authorized* to buy slaves of the heathen round about them, and of the strangers who sojourned among them; that they were allowed, or authorized, to hold them as a possession to themselves and entail them as an inheritance on their children. The law recognized them as property, and gave them power to sell them. This is taken for granted; for the man who had purchased a maid, either as a wife for himself, or son, and afterwards changed his mind, he was expressly forbidden to sell her, or to make merchandize of her, “because he had humbled her.” “To sell her to a strange nation he shall have no power, seeing that he hath dealt deceitfully with her.” [Exodus xxi, 8.] We have shown that divorce was permitted by the law of Moses. But Christ has shown

and decided that, unless it is done for fornication, or willful desertion, it is sinful, and those who divorce their wives for any other cause are adulterers, and that the man who marries a divorced woman "doth commit adultery." [Matthew xix, 9.] Polygamy was not treated as sinful under the former dispensation, for a woman who was divorced for any cause might become the wife of another man. "Let him write her a bill of divorcement, and give it in her hand, and send her out of his house; and when she is departed out of his house, she may go and be another man's wife." [See Deut. xxiv, 1-4.] She was not considered an adulteress, nor the man who married her who "had been put away" did not commit adultery, although her former husband was still living. Polygamy, then, under the New Testament, is treated as perpetual or contemned adultery by the teaching of Christ, as we showed in the last chapter. The law of Moses did not expressly *authorize* a man to take more than one wife, but it *did authorize* the Hebrews to buy bondmen and bond-maids. These things should be kept in mind by the reader.

The question, then, comes up, Is slavery forbidden by the teaching of Christ and his in-

spired apostles? If they did not forbid men to hold slaves, but recognized the relation as lawful, then the question is forever settled, as it is acknowledged by all, who recognize the Bible as the will of God, as the rule of faith and practice, that "the New Testament was not given, like the Mosaic law, to one people, but to the whole race; not for one period, but for all time. If, therefore, it tolerates slavery really and truly—if this is the doctrine of our Saviour, it justifies this institution to all men." [Wayland's *Letters on Slavery*, p. 78.] We have quoted this passage to show the views of the opponents of the system of slavery. The writer admits that if the New Testament tolerates slavery—if this is the doctrine of the Saviour, it justifies slavery to all men. Well, then, we are now fairly at the point where comes the tug of war. Here is our last refuge, according to the opponents of slavery. We accept the condition, and if we are driven from this stronghold, we must surrender. This we will do only when we find that we can no longer maintain the contest, or when continued resistance would be madness or folly.

If we understand Dr. Wayland in his *Letters on Slavery* and his *Moral Science*, he does not

pretend that Christ, or his apostles, have expressly forbidden slavery in so many words as they did lying, stealing, drunkenness, murder, fornication, adultery, licentiousness, idolatry and covetousness, but that they have laid down certain principles which virtually abolish slavery. If we are not mistaken, this is the position of men who receive and reverence the Bible, and are willing to abide by its teachings, but are opposed to the system of domestic slavery. As this is their position, and as Dr. Wayland's "Moral Science" is adopted as a text book on the subject of morals in many of our colleges, and as many of our children will read his chapter on the "modes in which personal liberty may be violated," it seems that we should notice his arguments, if they deserve to be dignified by that name, and remove them out of the way, and then we will be better prepared to examine and appreciate the teachings of Christ and his apostles on the subject. We had not intended to have noticed these things; but, for the reasons already stated, probably, many would be disposed to think that the Doctor's arguments are unanswerable, and that we, therefore, had dodged them.

We will now address ourselves to these positions, and attempt to show that they are contrary to the teachings of the Bible, and that his interpretation of the New Testament makes it contradict and virtually set aside other portions of itself.

A favorite argument with the opponents of slavery may be stated as follows, viz: "It is contrary to the law of nature—it is a violation of the plainest dictates of natural justice. That 'all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.'" This, we believe, is a fair statement of the argument. What is meant by "the law of nature," we are not sure that we distinctly understand. If by the "law of nature" is meant a state of things unrestrained by the laws of civilized society, then a state of nature, or the law or rule by which things are managed in such a condition is, that *might* constitutes *right*, and the strongest has the dominion—the weak being subjected to the will of the strong. This is so in savage countries. Slavery, instead of being contrary to such a state, or condition, is one of its elements; if it does not exist in *form*, it does in

reality. So that it is in accordance with a natural state ; that is, in a place where the laws of civilization and Christianity are unknown. There is no such thing as true liberty in what is generally called a state of nature. If it is meant by "the law of nature" that there is something in the nature of God and man, and the relation which man sustains to God, that condemns slavery, then the position is equally false. We are persuaded that the idea is that "all men are created *equal*," not in mental or physical ability, but all have an equal right by the law of creation to use or enjoy the means of happiness as they may choose, unrestrained by the will or authority of any creature. This is certainly the meaning that Dr. Wayland attaches to the first sentence of the Declaration of Independence. [Moral Science p. 207.] If, then, as he would have it, every restraint of society on life, liberty and the pursuit of happiness, is wrong, a man may take it into his head that his happiness is best promoted by stealing rather than working, and no one must say nay, for he has the right to pursue his happiness as he will. "The equality here spoken of is, in the right to use them—the means of happiness—as he will." The absurdity of such a doctrine as this

needs only to be stated to be rejected. We are considering the question of slavery in the light of the Bible, not by the theories of men; we, therefore, join issue with the doctrine that "all men are created equal." That such *was* the case at the beginning, before the entrance of sin, no one disputes. That man, and woman too, *were* created equal, we do not deny; but we contend that that equality has been destroyed, or taken away by the express doing of the Creator himself, and that it was taken away as a punishment for sin. This we have shown clearly in a former part of this work, and the Bible recognizes this subordination of the wife to her husband. "Wives, submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church, and He is the Savior of the body; therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." [Eph. v, 22-24.] "Likewise, ye wives, be in subjection to your own husbands." [1st Peter iii, 1.] "Wives, submit yourselves unto your own husbands, as it is fit, in the Lord." [Col. iii, 18.] Why, then, is it fit that wives should submit themselves to their own husbands, when they were

both *created equal* as to the right to rule? Simply because sin has deranged the relations of men; simply because God has inflicted this subjection on women as a punishment for sin. Whatever, then, may have been the original equality of men and the freedom of their persons, God has taken away this freedom as a *punishment* of sin, and subjected the race of Ham to the will of the other two great divisions of the human family. "Cursed be Canaan: a servant of servants shall he be unto his brethren." [Gen. ix, 25-27.]

Now, the only question is, does the New Testament recognize this relation of master and slave by enjoining *obedience* on the part of the slave? We will quote at this time only one or two passages on the subject, as the matter of the mutual duties of masters and slaves will come up hereafter. "Servants, be obedient to them that are your masters according to the flesh, with singleness of your heart, as unto Christ." [Ephes. vi, 5.] "Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers." [Col., ch. iii, 22-25.] These things show as clear as anything that all men are not now born equal, as to rank or place in society. "They are en-

dowed by their Creator with certain inalienable rights; among these are life, liberty and the pursuit of happiness." By an "inalienable right" we understand something that cannot be transferred to another, or taken by another, without some injustice. No human power, then, has the authority to take away an inalienable right. Whatever inalienable right all men had before the flood, we care not to say. Whatever may have been the original equality of men, and the consequent right to liberty, or personal freedom, they all have not the same inalienable right to liberty now. No human power has the authority in itself to take away personal liberty, unless authorized by the Creator who gave it. God, then, has taken away this personal liberty of the descendants of Ham, and given the authority to the descendants of Shem and Japheth to hold Ham's posterity in servitude. [Gen. ix, 25.] This dominion of the white and yellow races over the black race was given to them by Jehovah. God inflicted slavery as a punishment of sin. This authority was given *before* the Mosaic law to the Jews was revealed. It was not a grant to the Jews, but to all the descendants of Shem and Japheth, and then it was not local or temporary. The

recognition of slavery under the law, or Jewish economy—the authority to buy slaves of the heathen—was only to show the design and purpose of God, that his word was in harmony with his expressed purpose. So, that, if there was not a single word said in the New Testament about the matter, there could be no sin in slavery, unless God had withdrawn the grant He had given to Shem and Japheth by Noah ; but, on the contrary, the New Testament harmonizes with the teachings of the Old Testament on the subject, and the only way to evade this conclusion is to reject both as the will of God to man. The slave has a right to his life. No one can *justly* take it away without he is guilty of crime, nor has he the right to destroy his own life ; but, certainly, the law of Moses made a difference between the *slaying* of a servant and that of a free person. “If a man smite his servant or his maid with a rod and he die under his hand, he shall surely be punished.” It is not said, “he shall surely be put to death.” This phraseology seems to convey the idea that the punishment, though sure, was to be in accordance with the circumstances which made the crime more or less atrocious. This view of the matter is favored by the following verse

“Notwithstanding, if he continue a day or two, he shall not be punished, *for he is his money.*” [Ex. xxi, 20, 21.] It could not be supposed that he intended to commit murder, and, as the death of his slave would be a considerable loss, so he was not to be punished if the slave lived a day or two after the beating. In the case of the manslaughter of a slave the master was not to be molested, but enjoyed his liberty. On the other hand, when one free person killed another, he was to fly immediately to the city of refuge; he was to have a fair trial, and, if it appeared that the murder was committed “unawares,” or without “enmity,” the slayer was to be delivered out of the hand of the avenger of blood, and returned to the city of refuge, where he was to stay within the limits of the city until the death of the priest who was living there when he entered. Man-slaying—that is, killing a free person by one of the same class—was thus punished by a life-time confinement; for, if the avenger of blood found the slayer out of his bounds, he might kill him and not be guilty of murder. [Num. xxxv.]

Thus have we examined this “law of nature” argument, and find it full of Scriptural error. Dr. Wayland professes great respect for the

Bible, yet he sets the Bible aside and makes a man's own will the law by which he is to be governed in the pursuit of happiness. "That the equality here spoken of is not of the means of happiness, but in the *right to use them as we will* is too evident to need illustration." [Moral Science p. 207.] The emphasis is our own, but it shows the real gist of the declaration, and is an error of great practical magnitude in sound morality. If men have a right to use the means of happiness as they will, then they may pursue any course, regardless of the laws of God or man. All that a man has to do is to pursue his own selfish purposes, for he may do anything that his selfish nature may dictate—he has the right to use the means of happiness as he will. This is calculated to cultivate pride, anger, cruelty, selfishness and licentiousness. If this view of the matter is correct, then every form of evil and excess can be justified, for these are the very things which the depraved and sinful nature of men will lead them to pursue. If men were holy and sinless, then such things would not be dangerous; but, man being a sinner, there is a necessity for a law to govern him higher than his own depravity. If men were holy, they would not desire to do anything

wrong ; but, as it is, they must be prevented by law, and that from the most rigid authority—from no less authority than that of the Creator—from using the means of happiness in such a way as to interfere with the rights and happiness of others.

The argument the Doctor draws against slavery from the disastrous effect it has upon the morals of both parties [page 209] is based on the *abuse* of the system. All correct logicians admit the *abuse* of a thing is no fair argument against it. On this principle of condemning a thing for the *abuse* of it, we might contend that there was no such thing as genuine religion because wicked men professing it have used it for the gratification of their own selfish passions and lusts, and under its sacred name have murdered thousands of their fellow creatures. The *abuses* of slavery do not prove that it is a sin in itself. It must be shown from a higher source than this ; we, therefore, dismiss this argument.

The next argument, drawn from the effects of slavery on *national wealth*, [page 210] is a mere matter of *expediency*, and proves nothing as to the sin or innocence of the system. This is a matter for those who are engaged in the culti-

vation of the soil to determine for themselves. If men find that slave labor is cheaper than free labor, they are at liberty to use that kind of labor, if slave labor is not sinful; so that this question lies back of that of expediency. If there is no more *harm* in employing one kind of labor in preference to another, the question, then, is simply one of expediency; but, if slavery is sinful in itself, then, of course, every man that would be innocent will employ free labor. The argument, then, does not touch the point at issue. We dismiss this part of the Doctor's argument, and take up those he draws from the New Testament against slavery.

"The moral precepts of the Bible are diametrically opposed to slavery. They are, 'Thou shalt love thy *neighbor as thyself*'; and *all things whatsoever* ye would that men should do unto you, do ye even so to them.'" [Page 211.] "The application of these precepts is universal." "Our neighbor is *every one whom we may benefit*." We would like to ask the Doctor a few plain questions about this matter. Who is not my neighbor? Is every one in the world my neighbor? Do you reply yes, I deny that you are correct. Are my parents my neighbors? Is my wife, my child, my brother, my sister,

each one my neighbor? Every candid man must say they are not. Neither is my servant my neighbor; he is not my neighbor, he is simply my servant, and my duty to him is not properly embraced in the precept, "Thou shalt love thy neighbor as thyself." My parents are not my neighbors, and are not embraced in this precept, for the separate command is "Honor thy father and thy mother." "Children, obey your parents in the Lord, for this is right." (Ephes. vi, 1, 2.) My child is not my neighbor in the sense of this precept. "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." My brother, or my sister—persons born of the same parents—are not properly my neighbors within the design of this precept, neither was it the design of Christ so to teach in the parable of the good Samaritan. (Luke x, 25–37.) He has shown us that even a citizen of the same nation is not a neighbor in the true sense of the word when he fails to relieve his brother of the same nation. A neighbor, in the sense of this parable, is one who relieves a fellow man in distress, whether he be of the same nation or not. Thus, the man who lives in the same vicinity with me may not be a neighbor in the true sense

of the word; whenever he fails to relieve me in my distress he is not a neighbor. Still, this does not prove that my wife, my child, or my servant, are each my neighbor. To apply this precept in the sense Dr. Wayland applies it to the subject of slavery, would destroy all the lawful relations of life, confound the distinctions which are made and recognized by the Bible, and make the human race one mass of beings on terms of perfect equality. His interpretation of the precept would be a general *levelling* of all men, women, children, ruler and ruled, master and servant, into one confused and undistinguished mass. This, to our mind, is the clear and logical consequence of his construction of the passage, "God is not the author of confusion"—especially of such confusion as this interpretation of his word would produce. We must then interpret the Scriptures so that one passage or part will not contradict another. The precept must then be understood so as not to interfere with or destroy the established and recognized relations of life. To show the complete absurdity of the anti-slavery sense of the precept, "thou shalt love thy neighbor as thyself," a simple illustration will be sufficient; for example, a friend asks me how my family is. I

reply, my *neighbors* are all in good health. He replies, I enquired about the health of *your family*, and not about your neighbors. In answer I tell him that Dr. Wayland has taught that my family—my children—but especially my servants—are *my neighbors*. My friend would conclude that I was laboring under some mental derangement, and he would not be very far mistaken about my mental soundness in adopting Dr. Wayland's definition of neighbors. The anti-slavery interpretation of the precept, "all things whatsoever ye would that men should do unto you, do ye even so to them," is equally absurd with that which we have already noticed. The bearing of this precept on the subject of slavery, according to Dr. Wayland, we suppose to be something like this: If I were a slave and should desire my master to set me free, then I am bound by the teaching of this precept to free my servant: or, if I were a child, and should desire to be free from the restraints and government of my parents, then, as a parent, I am bound to free my child from all restraint, and let him use the means of happiness as he will. But, Dr. Wayland says this is not a proper application of the principle, for the child is commanded to obey his parent.

“Children, obey your parents.” We also reply that the *same* authority says: “Servants, obey in all things your masters according to the flesh.” Now, it would require all the mental acuteness of Jesuitical casuistry to tell where and in what manner these two commands differed in point of clearness and authority. If the precept, then, extends to the personal liberty of the slave, it does equally to the personal liberty of a child to a judge on the bench passing sentence on the criminal—for the judge is bound, according to Dr. Wayland’s interpretation of the matter, if he should desire—he being the criminal—to be set free and exempted from the penalty of the law, to turn the criminal loose. We cannot see how or in what manner these conclusions can be evaded, for, Dr. Wayland says “that the obligation respects *all things whatsoever*.” Why not to the subversion of any other relation as well as that of master and slave? It is a kind of *universal particular* obligation that may be applied in one case and not applied in all other similar cases. The truth of the matter is, that if the precept were interpreted and practically observed in Dr. Wayland’s sense, it would produce complete *socialism*, in which all distinctions—such

as husband and wife, parent and child, ruler and subject, master and servant—would be completely abolished; all have all things common, viz: wild and foolish, do as you please under the false name of liberty.

That we are not mistaken in our view and the certain consequences which would follow from the particular application of the anti-slavery interpretation of this precept, let the following speak for itself: "Now, were this precept obeyed, it is manifest that slavery could not in fact exist for a single instant. The principle of the precept is absolutely subversive of the principle of slavery. That of the one," that is, of the precept, "*is the entire equality of right* : that of the other (slavery) the entire absorption of the rights of one in the rights of the other." The emphasis is our own, but the teaching is Dr. Wayland's. (Moral Science, p. 211.)

In order, then, to establish the fact that this precept subverts and overthrows slavery, it is necessary first to prove that *slavery is a sin*. The passage, then, must be so understood as not to interfere with the established relations of society. The precept contains a general principle which was intended to apply to all cases of returning good for evil. We are not to be evil

because others are evil, not to be unkind to the unthankful and the ungrateful, but we are to imitate God who bestows on us blessings although we are unworthy. This is plainly the meaning of the precept, from the illustration which the Savior uses. If my child or servant were to ask me for bread, or meat, and I were to give a stone instead of bread, and a serpent—something unfit for food—I would be a violator of the principle of this precept. If I would not desire to be tantalized when hungry with something which is unfit for food, so I ought not to offer that to another which I would refuse myself; for, “if ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give good things to them that ask him therefor.” As a conclusion, from the fact that God will give us good instead of evil things, “all things whatsoever ye would that men should do to you, do ye even so to them.” (Matthew vii, 7-12.) That this doing good to those that are evil, teaches the abolition of slavery, seems to us at least a *deduction* by no means justified by the text and its connections. I might as well infer that it abolished monarchy, or any other thing which I did *not happen to like*. In this

dislike of slavery lies the whole secret of this construction of the passage by anti-slavery men. Then, look at the universal confusion such an interpretation would make of other portions of the Bible. This is all the revelation we would need, if Dr. Wayland's view of the matter is the right one. But he had set out to prove that slavery was wrong in itself, and if the New Testament would not say so in so many words, he would.

We have shown heretofore that there is a certain order and dependence in all God's works, from the highest archangel down to the lowest worm, and that these things are recognized by the Bible in the various relations which all things sustain to each other. The harmony and continued well-being of the universe depend on keeping everything in its proper place; and, when anything gets or is put out of its place, confusion follows as a certain and necessary consequence. Now, apply this principle to any of the rational creatures of God. When "angels would be Gods," they became devils; when man would be as God—"knowing good and evil"—he became a sinner, and lost communion with God. In the same manner if children are made parents, and usurp

their authority, they are invading a province to which they have no Scriptural right. If masters make their servants *equal* with themselves, they will serve them as Hagar did her mistress: they will despise them. Among the four sorts of persons that are intolerable, Solomon mentions a "servant when he reigneth." He is out of his place; forgets himself, and is, of all others, most imperious, pompous and insolent; for such a thing the earth is "disquieted and cannot bear it." It introduces confusion and every disorder.

From all these considerations we conclude that the precept which we have been considering is "not diametrically opposed to slavery," and that it was not designed to destroy any of those relations, the mutual duties of which are prescribed in other parts of the New Testament. We will dismiss Dr. Wayland for the present, and proceed to inquire into a correct answer to the question proposed in the beginning of this chapter.

Does the New Testament condemn slavery as a sin in itself? or, has Christ or his inspired apostles, either by precept or example, taught that slavery is a sin in itself? And here, before entering on the direct examination of the ques-

tion, we remark that the *neglect* or *failure to discharge the duties belonging to or growing out of some relations of life does not prove that relation to be wrong, or sinful in itself*. Thus, the neglect of the parent to perform the duties he owes to his child does not prove that the relation of parent and child is sinful in itself; or, the failure of the husband or the wife to perform their proper duties does not prove that the relation of husband and wife is sinful in itself: so the failure of the master or the slave to perform their appropriate duties does not prove that the relation is sinful. The *neglect* of the duties growing out of the relations of life constitutes the sin, and not the existence of these relations. This jumbling of two things which are altogether distinct, has furnished the material for many a senseless tirade against slavery and slaveholders. The question means, Does Christ or his inspired apostles, either by precept or example teach that slavery is a sin in itself? We say that neither has done so, and that they have neither by precept or by example condemned the slaveholder or taught that slavery was a sin in itself.

In the examination of the teachings of the New Testament on the subject of slavery, we

will notice two or three distinct points which will prove that slavery is not a sin in itself. We say, then,

FIRST—That *there are some things revealed in the Old Testament which are so clear that it was not necessary that they should be repeated or re-enacted in the New Testament.* In other words, there were some things given to the *human family* that were not temporary, or local—not confined to the Jewish nation—and, of course, did not pass away with the abrogation of the Mosaic economy. As an illustration of this position we may mention two or three examples. The first which we will produce is the right given by Jehovah to men by Noah to punish murder with death. “Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of men; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of God made He man.” (Gen. ix, 5, 6.) On this is founded the right to punish the willful murderer with death. It was not given to the Jews, but to the whole race of man, and is of universal application. Every civilized or Christian nation claims this as the

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authority for putting to death the murderer. This authority is not repeated in the New Testament. In accordance with it the law given to the Jews by Moses inflicted death for willful murder. (See Numbers xxxv.)

SECONDLY—It is admitted by all that the moral law contained in the ten commandments is not local, or temporary, but universally binding in every age and upon all men. The fourth and tenth commandments recognize the existence of slavery. The fourth embraced the slave or perpetual bond-man, as well as the mere hired servant, as being entitled to the rest of the Sabbath. “The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work—thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.” (Exodus xx, 10.) The tenth precept (verse 17) is, “Thou shalt not covet thy neighbor’s house; thou shalt not covet thy neighbor’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.” Now, it will be necessary, on the part of the opponents of slavery, to show that these clauses of the fourth and tenth commandments have been expressly repealed by the same

authority that gave them. This, we are sure, cannot be done; and, therefore, the New Testament does not treat slavery as a sin in itself, but points out the mutual duties of masters and slaves.

Now, the simple question is, Does the Old or New Testament prescribe the duties of any relation that is sinful in itself? Does it regulate the duties of the idolater as an idolater? No: "Thou shalt have no other Gods before me; thou shalt not make unto thee any graven image." This expressly prohibits it, and expressly says that no idolater, nor covetous person who is an idolater, shall inherit the kingdom of God, but declares that idolaters with other characters "shall have their part in the lake that burneth with fire and brimstone, which is the second death." (Rev. xxi, 8; Col. iii, 5: 1st Cor. vi, 9, 10.) Drunkenness, fornication, theft, adultery, revilers, extortioners, effeminate, and the abusers of themselves, are adjudged by the *same* authority and in the *same* place to the *same* punishment; all such persons and crimes are expressly condemned, but there is not one word about excluding the slaveholders from the kingdom of God. The thing, then, could not be and is not the crime or sin which

it is represented and declared to be by abolition orators and writers.

There is one consolation to the Christian slaveholder; it is this: "To his own master he must stand or fall;" not to those who set at defiance every law—sacred or human. There is one other consolation: abolition orators and writers are not entrusted with the keys of the kingdom of Heaven. Of this class the slaveholder expects no favors, and of them he has none to ask. We say these things in the fear of God, and with the certain knowledge that we will have to account for all our words and actions to Him, who is to be our judge.

We return to the main question before us. We have shown in a former chapter that God by a *judicial* sentence subjected the descendants of Ham to those of Shem and Japheth. This subordination of one part of the human family to the other was not made to the Jews—to one people; it was not local and temporary, but the sentence of Jehovah was passed against the descendants of Ham while the whole race was together; hence this decree, or sentence, was not confined to one period, or one nation, but it extended to all times and all people. This is true, unless it can be shown that God

has reversed the sentence against Ham's posterity—unless it can be shown that He has annulled his decree. Now the question is, has He done so? Has He restored all men to their original equality? We think that no man will pretend to say that God has changed or reversed the sentence He passed on the descendants of Ham—making them servants to their brethren. If He has not changed this decision, then there is no necessity to hunt for authority in the New Testament to prove that slavery is a sin in itself. God has consigned the race of Ham to servitude for the sin of their father, or as a punishment for the sin of their father. We need not stay to prove that such things are common under the government of God, for all men partake of a sinful nature in consequence of Adam's sin. “By one man sin entered into the world, and death by sin; so that death passed upon all men, for that all have sinned.” (Rom. v, 12.) The case of the Jews is a living example of the fact to which we have referred. They are still scattered abroad—still a singular people—“a by-word and a hissing.” The awful wrath of God still rests on their fathers' murder of Jesus Christ. But, has God reversed the sentence adjudging the race of Ham to servitude? If

He has, we have never been able to find the book, the chapter, or verse, in which the revocation of the sentence is recorded. It is not recorded in the Old Testament, for the Jews were authorized to buy bond-men and bond-maids of the heathen—of the descendants of Ham. The revocation is not recorded in the New Testament—Dr. Wayland being judge. He admits that the Gospel does not directly forbid slavery for certain reasons which we will notice in the proper place: (Moral Science, pp. 214, 215.) “All that can be justly said seems to me to be this: the New Testament contains no *precept* prohibitory of slavery; this must, I think, be granted.” (Letters on Slavery, p. 89.) This concession is all that is necessary to the full establishment of our position. God’s adjudging part of the human family to servitude was not a grant to the Jews, but to the whole remaining part of the race, being given *before* the Jewish economy came into existence: not being dependent on that economy, it did not pass away with it, unless it is expressly reversed by Christ or his inspired apostles. This has not been done—our “enemies being judges;” therefore, it is not sinful in itself to hold any of the descendants of Ham in servitude, or bondage.

Neither do we say that a man is a sinner for not holding them. He commits no sin who does not own slaves, but we contend that the man who does own them, and holds them in bondage, is not guilty of sin. This explanation of the matter is much more satisfactory than that given by Dr. Wayland. He then says (*Moral Science*, pp. 215, 216) that if God had expressly forbidden slavery in the New Testament, "its announcement would have been the signal of servile war!" God, then, was afraid to touch this peculiar and exceedingly sinful institution because such a procedure would have produced a servile war! According to this doctrine, then, all that men have to do, in order to prevent their indulgences in sin from being disturbed, is for large numbers to engage in its practice, and thus they may set at defiance the laws and authority of their Creator; for, if he dares to prohibit their favorite sin, there will be war!" Dr. Wayland's answer to the question, "why was this manner of forbidding it chosen in preference to any other?" that is, why God chose to prohibit slavery indirectly, rather than by an express prohibitory law—for this is Dr. Wayland's position and account of the matter—is, beyond controversy, one of the weakest

things that was ever put on record by that usually clear and intelligent author. We will quote the passage at length, so that our readers may see that we do not misrepresent Dr. Wayland: "Why was this manner of forbidding it" (slavery) "chosen in preference to any other? I reply that this question we are not obliged to answer." Still, he goes on to suggest what may have been the reason of this strange procedure on the part of the Saviour and his apostles. "The reason," says he, "*may be* that slavery is a social evil; and that, in order to eradicate it, a change must be effected in the society in which it exists: and this change would be better effected by the inculcation of the principles themselves which are opposed to slavery, than by the inculcation of a direct precept. Probably all social evils are thus most successfully remedied." "We answer again, this very course, which the Gospel takes on this subject, seems to have been the only one that could have been taken in order to effect the universal abolition of slavery. The Gospel was designed not for one race, or for one time, but for all races and for all times. It looked not at the abolition of this form of evil for that age alone, but for its universal abolition. Hence,

the important object of its Author was to gain a lodgment in every part of the known world; so that, by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men, and thus, without violence, work a revolution in the whole mass of mankind. In this manner alone could its object—a universal moral revolution—have been accomplished; for, if it had forbidden the *evil*, instead of subverting the *principle*—if it had proclaimed the unlawfulness of slavery, and taught slaves to *resist* the oppression of their masters, it would have instantly arraigned the two parties in deadly hostility throughout the civilized world; its announcement would have been the signal of servile war; and the very name of the Christian religion would have been forgotten amidst the agitations of universal bloodshed.” We have quoted this long extract not because of its intrinsic merits, but on account of its weakness, and to show the absurdity of the reason here assigned for finding no direct precept in the New Testament against slavery. The whole of it is a tissue of speculation, and is merely said to throw dust in the eyes of the reader, to divert his attention from the real facts of the case, and

is merely the substitution of a speculative opinion about the matter, instead of facts. Let us notice its parts. "The reason *may be* that slavery is a social evil." Social means, according to Webster, something "relating to men living in society, or to the public as an aggregate body, as *social* interests, or concerns, *social* pleasures." A thing, then, is a social evil when it injures the interests of men, or their persons, in an aggregate body. Thus intemperance is a social vice, gaming is a social vice, and, according to Dr. Wayland, slavery is a social evil. It implies, also, that a great many are engaged in the evil practice: this is necessary to constitute a thing a social evil, or a social good, amusement, or pleasure.

Now let us look at the case in the light of facts and history. There were many social evils in existence at the time Christ and his apostles lived: such as drunkenness, lewdness, fornication and theft. The celebrated Spartan law-giver, Lycurgus, made many laws, and, according to one of these, the young were encouraged "to steal whatever they could, provided they accomplished the theft without being detected." (Worcester's Elem. of History, p. 20.) Lying was a common and social sin.

“The Cretians are always liars, evil beasts, slow bellies,” or gluttons. (Tit. i, 12.) However extensive slavery was practiced in the time of Christ, there was another social sin of more universal prevalence, and the express prohibition of it was more likely to produce civil or social war than any other form of sin; it was interwoven with the very structure of ancient society; the laws recognized it; the greatest statesmen, orators and poets indulged in this evil, or sin; the lives of human beings were often taken away in its observance; the vilest lewdness was practiced in connection with its rites; drunkenness was one of its accompaniments: this universal and monster evil was idolatry. That we have not over-drawn the picture the reader has only to read the 1st chapter of Romans; he will there see the moral condition of idolaters, and their sins pointed out—some of them so gross that it would be indecent even to name them. Now, the question is, Did the apostles connive at these sins? Did they merely inculcate *principles* which are opposed to those social sins? So far from pursuing this cowardly course, they came out and mentioned these sins by name, and declared that such persons as continued in them would

be excluded from the kingdom of God. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminates, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; wherefore, my dearly beloved, flee from idolatry.” (1st Cor. vi, 9, 10, 10, 14; see also Gal. v, 19–21.) All such characters are declared to be worthy of the second death—are adjudged to the lake that burneth with fire and brimstone. “The fearful and unbelieving, and the abominable, and murderers, and whoremongers, sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.” (Rev. ii, 8.) The apostles met and condemned these gigantic and prevailing social sins; they called them by their proper names, and pronounced the punishment due to those who practiced them without fear of a *civil war*; but, when they came to “the social evil of slavery,” as Dr. Wayland calls it, lo, and behold! they did not proclaim the unlawfulness of slavery, for it would instantly have arraigned master and slave against each other in deadly

hostility; the announcement of such a precept would *have been the signal of servile war!* The slaves of that day must have been terrible fellows! Why, they might easily have scared their masters so badly that they would instantly have set them free, when inspired apostles were afraid to say that slaveholders, like other great sinners, were unfit for Heaven, lest the slaves would rise and sweep the very name of the Christian religion from the world with the streams of universal bloodshed! That there was real danger of war and opposition to the apostles' preaching against idolatry, no one can doubt who will read the history of the Christian church for the first three centuries of the Christian era. There are no less than ten persecutions mentioned by ecclesiastical historians as having taken place within this period. These persecutions were raised and carried on by idolaters for the purpose of exterminating Christians. For the Romans, though they tolerated all the religions from which the commonwealth had nothing to fear, yet would not suffer the ancient religion of their nation, as established by their laws, to be derided, and the people to be withdrawn from it; yet both of these the Christians dared to do. Nor did they assail

the Roman religion only, but likewise the religions of all other nations. Hence the Romans concluded that the Christian sect was not only arrogant beyond all measure, but likewise unfriendly to the public peace and tranquility, and calculated to excite civil wars. Tacitus, a Roman historian, charges Christians with being "haters of the human race," and Suetonius calls them "malignant," because such as could not endure the sacred rites and religion of the Romans, nor those of all the world, seemed to be the foes of mankind and to indulge hatred towards all nations. "Another cause of the Roman hostility to Christianity," says Mosheim, (*Eccles. Hist.*, book 1, cent. 1, pt. 1, chap. v.) "was that the worship of so many pagan deities afforded support to a countless throng of priests, augurers, soothsayers, merchants and artists, all of whom were in danger of coming to want if Christianity should prevail; and, therefore, with united strength, they rose up against it, and wished to exterminate its followers." This attempt to put down the social sin of idolatry was not effected without the loss of many lives. The triumph of Christianity over idolatry cost the life of many a Christian. "That a great many persons, of both sexes, and of every class

and rank, suffered death for the cause of *Christ* during the first three or four centuries, no impartial person who is acquainted with the history of these times can hesitate to believe." (Mosheim.) That all those engaged in the practice of idolatry were opposed to the spread of Christianity, no person can for a moment seriously doubt; and, that the historian gives the true reasons why there was so much opposition to it, appears and is confirmed by the inspired historian Luke. (Acts xviii, 23-41.) There we are informed that a man "named Demetrius, a silver-smith, which made shrines for Diana," excited a mob against Gaius and Aristarchus, and would have destroyed them if the officers had not appeased them by telling them "that the great city of the Ephesians was a worshipper of the goddess Diana;" that this worship was protected by law; therefore, they ought to be quiet and do things in a lawful manner. There was then more danger in expressly prohibiting idolatry than slavery, for all ages, ranks and conditions of men, high and low, master and slave, were idolators. But, in the face of all this opposition they preached, testified against its practice, and openly proclaimed that no habitual idolater could enter into the kingdom of Heaven.

If, then, Christ intended to prohibit slavery, He and his apostles took a very different manner to condemn this "social sin" to that pursued towards other social sins. They forbid them by name, and openly testified against them, and there is no dispute among the followers of Christ about the sinfulness of idolatry, drunkenness, lying, stealing, adultery, lewdness, covetousness, and many similar sins, because these things are expressly forbidden; but, there seems to be an unending controversy among Christians whether slavery is sinful or not. Now, this subject of slavery did not escape the notice of the apostles. It was not because they were afraid to speak out against it, that they did not expressly and pointedly condemn the relationship of master and slave, for we have shown that they had everything to fear in condemning idolatry; still they condemned it, although the testimony for the truth cost many of them their lives. They could not have overlooked the matter because it did not exist in a very bad form, for it is the testimony of all that it did exist in its worst forms.

The following features of slavery among the Romans, at the time of Christ, is taken from Dr. Wayland's Letters on Slavery, pages 86

and 87. The author of the "Letters" tells us in a note that they are taken from an article in the "Biblical Repository" for October, 1835, written by the Rev. Professor Edwards, of the Theological Seminary, Andover:

1. "Slavery was universal throughout the empire, and the number of slaves almost exceeds belief. Some rich individuals possessed 10,000, and others even 20,000 of their fellow creatures. In Italy, it is computed, that there were three slaves to one freeman, and that their number in this part of the empire alone was, at that time, more than twenty millions.

2. "Persons became slaves by being made *captives in war, by purchase* from slave dealers, *by birth*, by the *operation of law*—as, for instance, in consequence of debt, or as a punishment for crime. Cæsar is said to have taken 400,000 captives in his Gallic wars alone. In Delos alone 10,000 slaves were sometimes bought and sold in a single day.

3. "On the condition of slaves it may be remarked that, *firstly*—the master had the power of life and death over the slave. *Secondly*—slaves were not permitted to marry. *Thirdly*—they were permitted to hold no property as their own; whatever they acquired being the

property of their masters. *Fourthly*—they were exposed to the most unrelenting barbarity, being perfectly unprotected by law, and left entirely in the power of their owners. They were liable to every kind of torture, and cruel masters sometimes kept on their estates tormentors by profession, for the purpose of punishing their slaves. Burning alive was sometimes resorted to, and crucifixion was frequently made the fate of a slave for trifling misconduct, or from mere caprice. In fine, a slave was considered in no other light than as a representative of so much value; hence, it is not wonderful that they should be slain in order to make food for fishes, or that the question should arise, whether, in a storm, a man should sacrifice a valuable horse, or a less valuable slave.”

We add one or two other particulars from Prof. Anthon’s *Manual of Roman Antiquities*, page 150 :

“A slave could not contract a marriage. His cohabitation with a woman was called ‘a living together’—not a marriage; and no legal relation between him and his children was recognized.” “Slaves were not esteemed as persons, but as things, and might be transferred from one owner to another like any other effects. Slaves

could not appear as witnesses in a court of justice, nor make a will, nor inherit anything unless accompanied by a bequest of freedom."

We have given these facts, and have taken them from those who are no friends of slavery, to show that the reason why the inspired apostles did not prohibit slavery could not have arisen from *ignorance* of the system. The greater the abuses of the system, the more inexplicable their course towards it—on the ground that it was that monster social evil it is represented to be by Dr. Wayland and all anti-slavery writers. The truth is, we can not see how, on their principles, with the facts of the case before them, the conduct of Christ and his apostles can be at all justified; they must be chargeable with inexcusable neglect of a very important duty. This is the light in which the matter appears to us, taking the anti-slavery view of the subject. We therefore reject and repudiate the whole abolition view, and seek the explanation of their conduct in another and simpler reason. The true reason why the inspired apostles did not prohibit slavery by an express precept was that *they had no authority from the Holy Spirit to do so*. They expressly condemned the social evils of idolatry, fornication,

tion, drunkenness, lying, theft, adultery and the kindred vices, because they were authorized by the Spirit of inspiration to do so; they said what they were authorized to say on the subject of slavery—that is, they were authorized to prescribe the mutual duties arising out of the relation of master and slave: they have done this, and they stopped at the point where their authority stopped. The Gospel was not revealed to destroy the lawful relations of life, but to remove the abuses introduced into those relations by sin. The Gospel was intended to make men better: to make better rulers and citizens; better husbands and wives; better parents and children, and better masters and servants. Where it fails to do these things, the fault lies not in the Gospel, but in those who preach it, and in those who profess to receive it. This view of the whole matter must commend itself to the sound and calm judgment of every one who will carefully examine into the subject.

The question returns, Why did not Christ or his inspired apostles expressly prohibit this “social evil,” as it is termed by Dr. Wayland? We have given what appears to us to be the true reason of this course of procedure on the part of inspired men. God had subjected, by

an express sentence, the descendants of Ham to those of Shem and Japheth, and this was given to the human family before the Jewish economy came into existence. That economy expressly recognized the system of subjection, or servitude. Christ came: He found the thing still practiced; it had been authorized by the divine law-giver—by Moses—and, hence, if the thing was wrong—sinful in itself—it was necessary that He should say so, or direct his apostles to condemn it as unlawful. That He has not done so is conceded by the opposers of slavery. The case is rather a hard one for anti-slavery men who regard the Scriptures as the word of God—the rule of faith and practice. Slavery must be condemned in some way; if it is not expressly prohibited, then some other method of interpretation must be adopted to *make* the New Testament condemn it. Hence, Dr. Wayland (*Moral Science*, p. 215) attempts to make a *distinction* as to the ground of obligation. He teaches that the obligation of the child to obey his parent rests on a different ground from that on which the servant is required to obey his master; and, although he informs us in a foot note to page 216 that he has been led seriously to doubt “whether this distinction is

sustained by the New Testament," still the objectionable doctrine is left in the body of the work to do all the mischief it can possibly do to the prejudice of slavery. We will, therefore, notice it briefly, and attempt to show that it is a *distinction* without a *difference*, gotten up to serve a particular purpose.

"It is," says he, "important to remember that two grounds of moral obligation are distinctly recognized in the Gospel: the first is, our duty to man as man—that is, on the ground of the relation which men sustain to each other; the second is, our duty to man as a creature—that is, on the ground of the relation which we all sustain to God. On this latter ground"—that is, on the ground of the relation which we all sustain to God—"many things become our duty which would not be so on the former"—that is, on the ground of the relation which men sustain to each other. This, then, is the distinction; let us see how it is carried out and applied to the duties of children and servants. "It is on this ground"—viz: the relation which we sustain to God—"that we are commanded to return good for evil; to pray for them that despitefully use us, and, when we are smitten on one cheek, to turn also the other. To act

thus is our duty—not because our fellow-man has a right to claim this course of conduct of us, nor because he has a right to inflict injury upon us, but because such conduct in us will be well pleasing to God. And when God prescribes the course of conduct which will be well pleasing to Him, He by no means acknowledges the right of abuse in the injurious person, but expressly declares, ‘vengeance is mine, and I *will repay it, saith the Lord.*’ Now, it is to be observed, that it is precisely upon this latter ground”—that is, that God requires it, or that it is well pleasing in his sight—“that the slave is commanded to obey his master.” This does not touch the point in question, for it must be *shown first* that the relation is *sinful in itself* before this can be legitimately applied to the subject, yet Dr. Wayland is attempting to show by this argument that slavery is sinful. This is begging the question. If he had *first proven* that slavery is a sin, then the application of his principle to the subject would have been clear. But, as the matter is, whatever it may prove in regard to returning good for evil, it has no bearing on a principle, or the point at issue between him and the slaveholder. He must first *prove* that the slave is returning good for evil in

obeying the lawful commands of his master, before the argument has any bearing on the point at issue. He might say with equal truth and fairness that the child is returning good for evil when he obeys the lawful requirements of his parents, for they rest *precisely* on the same ground, although this is the leading object Dr. Wayland had in view in making the distinction. "It"—the obedience to masters—"is never urged like the duty of obedience to parents, *because it is not right.*" Well, let us see how the matter stands in the Scriptures. Children are commanded to obey their parents in the Lord; the reason given is, "*for this is right.*" (Eph. vi, 1.) Why is it right for children to obey their parents? Does the obligation arise from the *relation* in which the parties stand to each other? Dr. Wayland would answer this last question in the affirmative. Or, does the obligation arise from the fact that God had said, in the fifth commandment, "Honor thy father and thy mother?" Is not this the true reason why obedience to parents is right? The relation in the first place must be right itself, before it can be right to obey. The relation of parent and child is recognized as lawful—that is, in accordance with the will of God—and, hence, obedience is right.

The obedience of the slave to his master is urged "because the cultivation of meekness and forbearance under injury will be well pleasing to God." A more complete begging of the question never has been exemplified. Dr. Wayland is trying to account for the fact that the writers of the New Testament did not expressly condemn slavery, for fear of a servile war; and that the system is wrong any way; and he tries to prove that it is wrong by *assuming* that it is wrong; *therefore, it is wrong*. But, let us proceed with his distinctions, and see how the Scriptures will settle the point. Thus, servants are commanded to be obedient to their own masters "in singleness of heart, *as unto Christ,*" doing the *will of God* from the heart." Now, in the name of all that is sacred, we ask on what higher authority can the obligation to obedience rest than on the *will of God*? This is the very *foundation* on which all obligation rests; it is the best—it is sure always to be right; yet, servants are commanded to obey their masters, not from the consideration that the eye of their master is upon them, "not with eye-service, as men-pleasers, but as the servants of Christ, *doing the will of God* from the heart—from the proper *motive*—from the fact

that God requires it. We will not pursue this point any further, as it must be plain to every man that there is a *distinction* made in the two things by Dr. Wayland without any *real* difference.

Now, if the point at issue between us were the mere question of *expediency* as to whether it would be better for slavery to exist or be abolished—if the matter were one of indifference as to the holding or not holding slaves, then we might bring in various considerations for or against slavery. Paul says, “all things are lawful for me, but all things are not expedient.” (1st Cor. vi, 12.) We are not to abuse our Christian liberty to the offence of our brethren. (1st Cor. viii, 4–11.) Still, so far as the thing is in itself lawful, it is a matter of indifference whether we indulge, or abstain; “for, neither if we eat are we the better, neither if we eat not are we the worse.” We are not bound to abstain from a course, or from doing anything which is a matter of indifference, unless our indulgence would become a stumbling block in the way of a weak brother. (Verse 9.) Hence the apostle adduces or draws this *general* principle in regard to our conduct about abstaining from or indulging in things *indiffer-*

ent in themselves: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (See verse 13.) "All things are lawful for me, but all things edify not." (1st Cor. x, 23.) This is the Scriptural rule about things that are indifferent in themselves. If Dr. Wayland and his anti-slavery friends would take the ground that slavery is lawful, but not expedient—is lawful, but is not for edification, then, probably, there would be some reason or sense in their opposition to slavery; but they take the "higher" ground that it is "a moral evil," that it "is a sin (*per se*) *in itself*," and this is the issue they have made, and we must meet it. Then, all side issues about expediency, national wealth, its effects on the morals of both parties, do not touch the point at issue.

Is slavery sinful in itself? this is the question. We answer no: it is not sinful, for God in his Word, requires servants to obey their masters, thereby recognizing the relation as lawful and right. Let us take an illustration from Scriptural facts, to show the absurdity of this two-ground doctrine. From the *relation* of husband and wife it would appear that they were and should be on terms of perfect equality

as to the right to rule, and such appears to have been the case in a state of innocence; but sin entered and destroyed this equality, and the Creator, in consequence of the woman being first in the transgression, has subjected her to the will of her husband. "Thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii, 16.) On what ground, it may be asked, "is the woman commanded" to be in subjection to her own husband? "Wives, submit yourselves to your own husbands." Surely this obligation to obedience does not arise from the relation which the parties sustain to each other, but obedience is right because God requires it. We may apply this in all its force to the relation of master and slave. The ground of obligation does not merely rest on the relation of the parties, but on the expressed will of God. This makes obedience in both cases right, and disobedience wrong. God has subjected the race of Ham to those of Shem and Japheth, as a punishment of the sin of their progenitor. He has not repealed this decision, or reversed the sentence, but has commanded servants to obey their masters—doing the will of God. These illustrations show clearly the absurdity of Dr. Wayland's attempted distinction of two

grounds of obligation in the Gospel. Such distinction is not authorized by the Scriptures. The Gospel was not given to teach rebellion against lawful authority, nor to break up the lawful relations of life, but to teach each one his proper duty in the place God has assigned him, and the foundation or reason of his duty. To attempt to change the ground of obligation, is to attempt to make that "straight which God hath made crooked"—to *teach*, rather than *obey*, our Creator.

We are now prepared to answer a question which Dr. Wayland propounds to the slaveholder, and which he evidently considers a settler of the whole question. (Moral Science, p. 212.) "Would the master be willing that another person should subject him to slavery for the same reasons and on the same grounds that he holds his slave in bondage?" We answer, *emphatically*, no. And why not? We reply, God never has given the descendants of Shem or Japheth the right to enslave each other; or, in other words, God has never subordinated these races to each other as servants. They have no authority to enslave each other, but God has given them the right, or subjected the descendants of Ham to them separately and distinctly. (Gen. ix, 25-27.)

Again, on the same page, he asks, "Would the Gospel allow us, if it were in our power, to seduce our fellow-citizens of our own color to slavery?" We again, emphatically, answer, that, according to your own conception, the Gospel has not, by express precept, forbidden slavery; and, hence, it has not changed the sentence of God against Ham's posterity, neither has it conferred the right on the posterity of Shem or Japheth to enslave each other, and the question is out of place. We have no authority to enslave our fellow-citizens of our own color; we have, however, the right to hold the posterity of Ham in bondage. The assertion that "the Gospel makes no distinction between men on the ground of color, or race," is a very silly thing, for this distinction was made immediately *after the flood* and long *before* the Gospel dispensation commenced. The Gospel found the distinction already made. You admit that it did not condemn this distinction by an express precept. And we enquire, for what purpose did you ask the question? The passage from Acts xvii, 26, that is quoted to sustain the position that "the Gospel makes no distinction between men on the ground of color, or race," has no application to the point. That passage

simply proves that *all* men of *all* nations are descended from the same original stock, or what is usually called "the unity of the race." This we have admitted, and are prepared to sustain. But the *unity* and *equality* of races is a *distinction* with a *difference*, and that difference has been made by the Creator himself. From a want of observing this very simple and plain distinction, thousands of honest men have been led into a radical error on the subject of human rights and personal liberty. The *unity* of the race would prove its *equality* also, provided there had been nothing to disturb this equality. Sin has disturbed this *equality*, while it has not interfered with its *unity*. We need do nothing more than call the reader's attention to the fact that the Creator has subjected the woman to the will of her husband, and the posterity of Ham to that of Shem and Japheth, and both as a *punishment* for sin. But, it will be said, in reply to this, if this be the true teaching of the Bible, its principles are not as liberal as many human productions. "The Gospel of Christ," it will be said, "on the subject of human rights, falls infinitely below the Declaration of American Independence."

Let us look into the matter a little further. We make a remark on the introductory sentence of the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal." Those who framed and adopted that instrument did not mean that all men, without *distinction*, or *exception*, are created equal. They simply meant that the people of the American Colonies were equal with their English ancestors; that they had the right to political freedom, or independence, equally with the mother country—that government having failed to accomplish the end for which it was set up, they had the right to change it and adopt such a one as would best suit their interests—personal and social. In this sense it contained an important political truth; is not contrary to the teachings of the Bible, and is in accordance with the facts of the case. The framers of that instrument did not mean that their slaves were their political equals, or that they had the same rights to personal liberty with their masters. If such had been the meaning and construction of that memorable sentence, this great Confederacy of independent States would never have been formed. If we have not given the true meaning and

intent of that sentence, then it does not contain "self-evident truths," for we have shown that the Creator has taken away certain inalienable rights from one portion of the human family, and given them to the other two divisions of the race. Among these rights which the Creator has taken away, is that of personal liberty from the posterity of Ham. It is not, however, with human productions we have now to deal: it is with the Bible. The "voice of the multitude is not always the voice of God," is a maxim of some importance in the investigation of human rights and personal freedom. That men sometimes think they are wiser than God, has been exemplified in the past history of the race. The French, for instance, thought that their Creator was mistaken when he appointed one-seventh of the time as a day of rest from labor and to be spent in his service. They repudiated the very existence of a God, set up a young woman, and worshipped her as the Goddess of Reason; and, to obliterate every mark and vestige of the Christian religion, they abolished the seventh day, and appointed the tenth as the proper part of time for cessation from labor. What was the result of this mad attempt to teach their Creator and correct his work? The

wildest confusion prevailed. Their goddess accidentally fell and broke her neck. Man and beast broke down under the ten day system, and had to return to the time appointed by the Creator. And we hope that the fanaticism of abolitionism will be destroyed by its own corruptions, and men will be brought to their sober thoughts again, to abide by what God has said and taught in the Scriptures on the subject of personal servitude. Dr. Wayland admits that there is no direct precept in the New Testament forbidding or prohibiting slavery. Paul says that "Where there is no law there is no transgression," (Rom. iv, 15,) and that "Sin is not imputed where there is no law." (Rom. v, 13.) With these things before us, then, who dare say that the slaveholder is a great sinner, that slavery is a "moral evil," a "sin in itself," and attempt to exclude him from Heaven when Christ has not done so? We ask, who? and echo answers, who?

Dr. Wayland seems determined on making slavery a sin, and the slaveholder a great sinner, unless he hold the slave, "*not on the ground of right over him, but of obligation to him, for the purpose of accomplishing a particular and specified good.*" He comes to this conclusion

from many considerations, which appear to him to be unanswerable. Among the reasons which lead him to this conclusion, is this, viz: "God has imposed upon men certain obligations which are inconsistent with the existence of domestic slavery." That God has imposed certain obligations upon men, and that these obligations are inconsistent with the existence of domestic slavery, he thinks may be easily shown. Here they are. We will state and answer them one by one, in the order as laid down by him. (Moral Science, p. 213.) Among these things, the Dr. thinks, that "the universal proclamation of the Gospel to all men, without respect to circumstance or condition," is very prominent. Let him speak for himself. "He," that is, God, "has made it our duty to proclaim the Gospel to all men, without respect to circumstances or condition. If it be our duty to *proclaim the Gospel* to every creature, it must be our duty to *give* every creature every means for attaining a knowledge of it—and yet, more imperatively, not to place any obstacles in the way of attaining that knowledge." Dr. Wayland means by the expression, "It must be our duty to *give* to every creature every means for attaining a knowledge of his duty," that slaveholders

should learn their slaves to read, and that slavery is wrong because it interferes with the slaves studying reading, writing, geography, and other kindred branches; in other words, if the slave were taught his duty to God and to his master, according to modern notions of education, slavery could not exist for a day. This is the true meaning from the latter clause of the extract, "yet more imperatively, not to place any obstacles in the way of their attaining that knowledge." The idea that is prominent in this extract is, that slavery interferes with the slave's understanding the Gospel, because this knowledge would necessarily bring more, which would destroy the master's control over the slave altogether; for, "inasmuch as the acquisition of the knowledge of his (the slave's) duty to God could not be freely made without the acquisition of other knowledge, which might, if universally diffused, endanger the control of the master. Slavery supposes the master to have the right to determine how much knowledge of his duty a slave shall obtain, the manner in which he shall obtain it, and the manner in which he shall discharge that duty after he shall have obtained a knowledge of it. It thus subjects the duty of man to God entirely to the

will of man, and this for the sake of pecuniary profit. It renders the eternal happiness of the one party subservient to the temporal happiness of the other. And this principle is commonly recognized by the laws of all slave-holding countries." (Moral Science, page 207.) The whole gist of this position is contained in two points, viz: That the slave's acquisition of his knowledge of his Maker's will would necessarily lead to the knowledge that his master is doing him wrong in holding him in bondage. He might and would learn from abolitionists this idea, but not from the Bible, for that good book teaches servants to be content with their lot—not conclude, because they have become Christians, therefore, they ought to disobey their masters. To think that the Gospel is a declaration of the universal abolition of subjection to superiors, is the doctrine of *perversers*, not of *interpreters*, of God's Word. "Let every man abide in the same calling wherein he was called. Art thou called, being a servant, care not for it; but, if thou mayest be made free, use it rather." (1st Cor; vii, 20, 21.) This passage shows this important point, namely: that *civil* servitude is not inconsistent with *Christian* liberty. They may be the Lord's *free men* who are *slaves* to

men. Though he be discharged from the vassalage of sin, he is not therefore discharged from his master's service. The doctrine of Paul, then, cuts up by the roots Dr. Wayland's bold notion that a knowledge of God's will would lead to other knowledge that would endanger the control of the master over the slave. This is a palpable contradiction of the whole teaching and tenor of the Scriptures. It is not only contrary to the spirit, but to the *letter* of the Gospel. Dr. Wayland *virtually* contradicts and overthrows his own position on this point, when he says, in another place, (*Moral Science*, p. 212,) "The Gospel *neither commands* masters to manumit their slaves, nor *authorizes* slaves to free themselves from their masters; and, also, it goes further and *prescribes* the duties suited to both parties in their present condition." We are now speaking of the slave's acquiring a knowledge of his Maker's will, not treating the matter in the way of a *liberal* education in art and science. A man may acquire a very extensive and accurate knowledge of the former, and at the same time not know whether the world on which we live is round or square, whether it stands still or turns round on its axis every twenty-four hours. Hence, in the second

place, Dr. Wayland evidently *assumes* that a man must read, write and do many other things before he can know anything about whether he is a sinner or not, whether there is a Heaven or a hell, whether there is a Saviour or not, and whether it is right to obey God in preference to fanatical agitators.

If, then, it can be shown by facts that men are capable of knowing their Maker's will—that they can acquire an extensive and accurate knowledge of the Scriptures—become devout and consistent Christians without being even able to read, the objection to slavery falls to the ground. It is, or should be known, by every person, whether they can read or not, that the art of printing was not invented till within a few hundred years past; that before that time books were very scarce—only a few could possess them—from the great expense attending their manufacture—being literally made *with the hand*; for they had to be not only written at first with the pen, but every subsequent copy had to be prepared in the same way. From this fact, and that the books were not written like ours on paper, but on parchment or prepared skins of sheep, the books would necessarily be so expensive that none but a few could possess

them. There is another fact to be remembered, growing, as a consequence, out of that already stated; it is this: very few persons, comparatively speaking, could read; the great mass of the people had to depend on oral instruction for their information about every important subject. This was true of the Greeks and Romans, two of the most civilized and intelligent nations of antiquity. They learned the poetry of their Homers, their Hesiods and Anacreons; the history of their Xenophons, Herodituses and Polybiuses: the logic of their Aristotles, and the oratory of their Demostheneses, their Ciceros, and other great men, not from *reading*, but from hearing these things read in their public assemblies. It will not be denied that the Jews knew as much about the character of God, the nature of his service, the spirituality of his essence, as many common people in this age who frequently boast about their learning. The Jews knew more of their Maker's will than many who can read and pervert it to suit their selfish and wicked ends; still, the Jews, as a mass, were unable to read. They obtained their knowledge from the law and the prophets *being read* to them every Sabbath day in their synagogues. (Acts xv, 21.) This is a sufficient

refutation of the abolition objection against slavery. Whether this oral instruction is given to the slaves, will be considered in its proper place. Still, if masters suffer their servants to grow up in ignorance of the Gospel, it no more proves that the relation is sinful in itself, than that of parent and child is sinful because many parents suffer their children to grow up without moral and religious instruction. All that in either case can be fairly said is, that the parties have *neglected* to discharge the duties God has imposed upon them. If we were arguing the *expediency* or *inexpediency* of slavery, then this matter might be urged as an argument why we should abandon slavery. But it does not in the present case touch the point at issue.

Another argument which Dr. Wayland urges to prove that slavery is a moral or social sin, is derived from the fact that it often violates the *conjugal* or marriage relation—it often is the cause of the separation of man and woman, or, to speak more correctly, it frequently separates husband and wife. God “has taught us,” says Dr. Wayland, (Moral Science, page 213,) “that the *conjugal* relation is established by himself: that husband and wife are joined together by God, and that man may not put them asunder.

The marriage contract is a contract for life, and is indissoluble only for one cause." (He ought to have said for *two*—not only conjugal infidelity, but for *willful* desertion.) "Any system," continues he, "that interferes with this contract, and claims to make it anything else than what God has made it, is a violation of His law. Yet, strange to say, God has not, by any express precept, forbidden this system of monster wickedness—Dr. Wayland himself being judge! God has not forbidden slavery because "its announcement would have been the signal of a servile war!" The more we investigate the subject of slavery in the anti-slavery view of it, the conduct of Christ and his apostles becomes more and more shadowed in mystery, instead of becoming clearer as we advance. Darkness—Egyptian darkness—covers our pathway!

The proper question, then, for examination is, Do the Scriptures treat the marriage of slaves in the same light as they do that of free men? If we show that they do not, then, that slavery is contrary to the law of God, is without foundation. The marriage of a bond-man among the Jews was treated differently from that of a free man. The Hebrew servant that served six years and was entitled to his freedom, could

enjoy that freedom, if he were a married man, on condition that he left his wife and children. "If his master have given him a wife, and she have borne him sons or daughters, the wife and children shall be her master's, and he shall go out by himself." (Ex. xxi, 4.) The only condition on which the servant could remain with his wife and children was that he became a slave for life. "And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free, then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever." (Ex. xxi, 5, 6.) Now, taking this law in connection with the fact that God has not forbidden by an express precept the system of slavery, we may form a very correct and equitable judgment on a point that frequently puzzles Christian masters on the subject of separating husband and wife in case of a removal, or the death of the head of a family. To illustrate the subject and show clearly our view of the matter, suppose, for instance, that a man is about to remove to a new country; he wishes to take his servants with him, but some of the male servants have

wives belonging to other men, and, probably, some of the female servants have husbands belonging to another man. The question with the Christian master is, how shall he manage the matter so as not to interfere with the marriage relation of his servants. The case to us seems plain, from the law just quoted from Exodus. The equitable plan is simply to give the slave his choice—if he prefer to go with his master and leave his wife and children, the matter is at an end; if he prefer to stay with his wife and children, it is then the duty of his master either to buy his wife and the children under age, or sell him to the man who owns his wife—so in the case of the female servants. This is the rule, and it is a just one, resting as it does on the Scriptural principle laid down by Moses, and adopted by most of Christian masters so far as our knowledge extends. The laws of some slave-holding States require that in case of the death of the master without a will, the slaves shall be sold in *families*. We know this to be true, and we have every reason to believe that it will ultimately be the case in all of the slave-holding States.

The objection of Dr. Wayland against slavery, arising from the supposed interference with the

parental relations, will be answered more fully when we come to point out the Scriptural duties of masters and slaves. To answer it here would be to anticipate that branch of our subject too far. We therefore pass by it with the single remark that God has constituted the master the legal father and guardian of the children of his servants. This we will show in its proper place.

We have, we believe, noticed the principal arguments or side issues which Dr. Wayland makes against slavery. We will now notice briefly an argument brought forward by many professedly Christian people at the North. We will have to state the matter from memory, as we have no written document at hand, though we would prefer this mode, as there could then be no ground for complaint that we have done the advocates of this opinion injustice. If, then, we clearly understand the matter, the argument is derived from the meaning of the Greek word "*doulos*," which is usually translated "servant" in our authorized version of the New Testament. The objector says, when we quote the passage, "servants be obedient to them that are your masters," and similar expressions, that the word *servant* does not mean

slave in the sense in which we use it, for Christians are called in the New Testament the *servants*—not the *slaves* of Christ. Therefore, servant does not mean a slave, but simply a hired servant. This, we believe, is a fair statement of the matter. It is not worth while to dispute about the meaning of the Greek word *doulos*. Every scholar knows that it means a slave. We will, however, quote one or two authors of acknowledged standing, as expounders of the Scriptures. Matthew Henry says in his note on Ephesians vi, 5, that “these servants were generally slaves.” Dr. Scott admits the same thing in his note on the same verse, (Ephes. vi, 5–9.) “In general, the servants at that time were slaves, the property of their masters, and were often treated with great severity.” These men had no love for slavery, and, hence, their testimony is the more valuable. The word *doulos*, a “servant,” or “slave,” occurs about one hundred and twenty times in the New Testament, and we have seen that both Henry and Scott say that it means slave, the property of the master. But, says the objector, this cannot be so, for the apostle Paul (Rom. i, 1,) calls himself a servant of Jesus Christ. The apostle James uses the same mode

of expression. (James i, 1.) "James, a servant of God and of the Lord Jesus Christ." (See also Titus i, 1; 2d Peter i, 1; Jude i.) It is even said of Christ (Phil. ii, 7,) that "He took upon himself the form of a servant, and was made in the likeness of men." These are a few specimens of the use of the word as used in the New Testament. The question now arises, What constitutes a man, or Christian, as a servant of Christ, or of God? Certainly one of the things is, that He be subject to the will of God, or Christ—to the will of another. Christ took upon himself the form of a servant because in the work of redemption He was subject to the will of His Father. "My meat is to do the will of Him that sent me, and to finish His work." (John iv, 34.) "Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." (Luke xxii, 42.) "Lo, I come! in the volume of thy book it is written of me to do Thy will, O God." (Heb. x, 7.) These passages prove one point beyond dispute, that a servant must and is subject to the will of another. It may be objected that this obedience on the part of Christ was voluntary. Admitted; still this does not destroy the idea of subjection to the will of

another. What, then, constitutes a Christian the servant of Christ? There are two ideas prominent in this. First, that he be *purchased*, and, secondly, that he obey the *will of Christ*, his master. The idea of *purchase* is very prominent in the Scriptures, and is frequently urged as a consideration why Christians should be wholly devoted to Christ's service. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." (1st Cor. vi, 19, 20.) The price is very valuable, not being any material, such as silver, or gold, but His own blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, * * * but with the precious blood of Christ, as of a lamb without blemish and without spot." (1st Peter i, 18.) In these passages the idea of a purchase stands prominent. We are taught that Christians do not belong to themselves, but are the property of Christ. He has redeemed them, paid the price demanded for their release, so that His purchase extends to the *soul* as well as the *body*; both are included. This conveys the idea of more complete subjection to the will of Christ on the part of his followers, than is even required by

any master of his servant or slave. All that the master buys and claims is the *time* of the servant; he does not buy the soul, or claim to control the conscience of the slave. It is left free, and he is at liberty to worship his God as may best suit his own views.

The other idea of a Christian being a servant of Christ is, that he *obey in all things the will of Christ*, his master. Paul, at his conversion, enquired, "Lord, *what wilt thou have me to do?*" (Acts ix, 6.) "He that is called, being free, is Christ's servant." (1st Cor. vii.) We need not multiply passages to prove this point, as it is conceded by all who acknowledge the Scriptures as the rule of faith and practice. "Whosoever will come after me," says Christ, "let him deny himself, and take up his cross and follow me." (Matthew xvi, 24.) The two prominent ideas of subjection are then found in the very Word, and on that point which is selected to disprove the doctrine for which we contend. The Scriptures recognize the principle that the servant is the property of his master—"He is his money," "possession," an inheritance for his children"—and they inculcate *obedience* on servants to their masters. But, the objector still answers us that the apostle says that Chris-

tians are the property of Christ, and from this consideration should not be the servants of men. "Ye are bought with a price: be not ye the servants of men." (1st Cor. vii, 23.) To this we reply that a man may be the servant of Christ in a *spiritual* sense, and the servant of man in a *civil* sense, without any contradiction; in other words, *civil* servitude is not inconsistent with Christian liberty, "for he that is called in the Lord, being a servant, is the Lord's free man." (1st Cor. vii, 22.) The Gospel does not interfere with the relations of life, while, in a *spiritual* sense, there is no distinction made on account of the rank or civil condition of men. For "there is neither Jew, nor Greek; there is neither bond, (slave,) nor free, (free man;) there is neither male, nor female, for ye all are one in Jesus Christ." (Gal. iii, 28.) "Slaves are now the Lord's free men, and free men the Lord's servants: and this consideration makes the free humble, and the slave cheerful." (Doddridge.) The Gospel, then, was not intended to teach disobedience to those whom God, by His providence, has placed over us, but to be cheerful, obedient—rendering to all that reverence, honor and obedience due to them. He, therefore, that teaches or exhorts

slaves to disobey their masters, runaway from their service, because he vainly *asserts* that the Gospel makes no distinction among men on account of race, or color; such an one "is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth—supposing that gain is godliness: from such withdraw thyself." (1st Tim. vi, 4, 5.) There is the portrait of an abolition agitator drawn at full length by the pen of an inspired apostle; and the very existence of such agitators is a standing proof to us, to be seen of all, that the holy men wrote as they were moved by the Holy Ghost. If there were none teaching disobedience to masters, abusing men who hold slaves, and trying every means to excite servile war, then our proof of the inspiration of Paul would be wanting. We see the man of sin as he describes him: we see scoffers denying the Lord that bought them; we see abolitionists "doting about questions," which in no way concern them, for they have no personal or direct connection with slavery; we see "envy, strife, or contentions, railings," the use of the most offensive epithets, "evil surmisings," sus-

picious and jealousies, perverse disputings of men of corrupt minds—destitute of the truth—men who neither know nor care for the truth, so that their selfish ends are obtained—“supposing that gain is godliness”—that their selfish ends are the highest evidence of piety—pretending to be the only friend of the slave—very pious and devout—seeking his spiritual and temporal welfare, while some office is the sole and only end to be gained. “From such withdraw thyself.” We see all these things before our eyes, and thus have the best evidence of the inspiration of the writers of the New Testament. The last argument which we will notice is founded on the assertion that slaveholders are “men stealers,” and, therefore, they should be turned out of God’s church on earth, and excluded from His kingdom hereafter. The apostles, (1st Tim. i, 10,) says the objector, classes the man-stealers with the “lawless and disobedient,” with the “ungodly and sinners,” with the “unholy and profane,” with “murderers of fathers and murderers of mothers,” with “whoremongers and them that defile themselves with mankind,” with “liars and perjured persons.” These characters—especially the last—are declared in other places of the New Testa-

ment to be unworthy of Heaven. The *slaveholder is a man-stealer*; therefore, he is excluded from the kingdom of Heaven. This is a full and fair statement of the argument. The whole gist and sophistry of the matter consists in *assuming* that the slaveholder is a *man-stealer*. Let us see on what ground this assumption rests. Surely some abolition orator is the author of the assertion that slaveholders are men-stealers. The Bible does not say so. What! did the inspired apostle mean to say that "Father Abraham" was a man-stealer! Did the apostle Paul mean to say that "Philemon, his dearly beloved and fellow-laborer and brother," was a man-stealer, and yet send back Onesimus, his runaway slave? Certainly Paul, or the anti-slavery man, is mad. Which affords the best evidence of sanity, or insanity, cannot be long a matter of dispute in the mind of every sober and reflecting man. The term needs some explanation to clear it from the perversions of abolitionists. The Bible is always the best expounder of itself. Then, a man-stealer, in the Scriptural sense of the word, is one who steals or kidnaps a *free man*, to make merchandize of him—that is, steals him and sells him as a slave. This crime was punishable

with death, according to the law of God given by Moses. "He that stealeth a man and selleth him, or, if he be found in his hand, he shall surely be put to death." (Ex. xxi, 16.) That we have given the correct interpretation of the law is clear from the parallel passage in Deut. xxiv, 7: "If a man be found stealing any of *his brethren of the children of Israel*, and maketh merchandize of him, or selleth him, then that thief shall die, and thou shalt put away evil from among you." Matthew Henry gives the following note on Ex. xxi, 16: "There is a law against man-stealing. *He that steals a man, woman, or child, with a design to sell them to the Gentiles, (for no Israelite would buy them) was adjudged to death by this statute, which is ratified by the apostle (1st Tim. i, 10,) where men-stealers are reckoned among those wicked ones against whom laws must be made by Christian princes.*" Such, evidently, is the true meaning of the law. This may be shown from other considerations: First—the *life* of a *servant* was not as valuable as that of a *free man*. To steal a free man, and sell him, was to deprive the public of one of its members. Secondly—it was taking away a man's liberty—the liberty of a free-born Israelite—which was next in value

to his life. Thirdly—"it was driving a man out from the inheritance of the land, to the privileges of which he was entitled, and bidding him to go and serve other gods."

To take the abolition view of the two laws, is to make the first one in Exodus an independent statute of perpetual obligation, and the other merely temporary—that is, a law is either *temporary* or *perpetual*, to suit the views of the man who wishes to accomplish a particular purpose. To take the ground that Dr. Scott does, that the law in Exodus implied that he who stole *any one of the human species*, in order to make a slave of him, should be punished with death, is to pervert, not explain the passage. The emphasis in this quotation is ours. We placed it there for the purpose of showing the absurdity of the forced interpretation which Dr. Scott attempts to put upon it, if the law then applied to "*any one of the human species*." We simply enquire, Were the Jews of the *human species*, or not? If they were, then there was no necessity or sense in giving the law of Deut. xxiv, 7. That the Israelites did not belong to the *human species*, we presume no man will attempt to prove. The truth is, the law of Deut. xxiv, 7, is an *exposition* of that of Ex.

xx, 16. Besides, there is a wide difference between enacting a law to prevent the Jews from stealing a Hebrew, or free man, and making merchandize of him, and authorizing them to buy bond-men and bond-maids from the heathen around them and of the strangers who sojourned among them. It is also evident that the law of Exodus xxi, 16, referred to free men, because the bond-men and bond-maids were liable to be sold to the stranger, as well as to men of the Hebrew nation. We admit that it is wrong to steal a free man, and sell him for a slave.

Many Christians seem to admit that slavery is not wrong under certain circumstances, but will not allow that the New Testament does countenance the idea of its perpetuity. The perpetuity of the system depends entirely on the will of the owner. This is clearly the idea of Paul, as he would not do anything with Onesimus without the consent of his master, Philemon. [Philemon, verse 14.] “Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel; but *without thy mind* would I do nothing, that thy benefit should not be as it were of necessity, but willingly.” “Art thou called, being a servant, care not for it; but, if

thou *mayest be made free*, use it rather.” (1st Cor. vii, 21.] Who, then, was to make the slave free? Certainly, if the master, it was to be his own voluntary act, for even Dr. Wayland says, or admits that “the Gospel *neither commands* masters to manumit their slaves, *nor authorizes* slaves to free themselves from their masters.”

We will now point out the mutual duties of masters and slaves, as laid down in the holy Scriptures.

CHAPTER VIII.

THE DUTIES OF MASTERS AND SERVANTS.

We set out with the settled purpose to know and follow the teachings of the Scriptures on the subject of slavery, and with the determination to follow out the sacred writers on all points touching the matter. Our work, then, would not be complete without pointing out the mutual duties growing out of the relation of masters and servants. We have seen, and our opponents admit, that neither Christ nor his inspired apostles have declared that the relation of master is sinful in itself; that the sacred writers have prescribed the duties of the relation; and, of course, it is the duty of every one to know what his Creator requires of him in the various relations and stations of life.

We may remark here, again, that the *neglect* to discharge the duty growing out of any relation, and enjoined by God on those sustaining that relation, is altogether a different thing from

the relation itself. The relation may be lawful and innocent in itself, while those who sustain that relation may fail or neglect to perform the duties of that relation, enjoined by divine authority. The sin may and often does consist in the *neglect* of the duties, and not in the relation itself. By observing this plain and obvious distinction, no one can be at a loss to see the sophism of Dr. Wayland's remarks, [Moral Science, p. 216,] that "The manner in which the duty of servants or slaves is inculcated, therefore, affords no ground for the assertion, that the Gospel authorizes one man to hold another in bondage, any more than the command to honor the king, when that king was Nero, authorized the tyranny of the emperor, or than the command to turn the other cheek when one is smitten, justifies the infliction of violence by an injurious man." This argument completely misses the point at issue. All that can be fairly deduced from it is, that Nero was a very bad ruler, that he did not perform his duty as a ruler, but tyrannized over his subjects—*abused* his power; but this by no means proves that, therefore, the *relation of ruler and subject is sinful in itself*. This is altogether another matter. On the same ground every relation in

life may be proven to be sinful. All that is necessary, then, according to this view of the subject, to justify any one from recognizing a relation as lawful and right, is for one of the parties to neglect the duties appropriate to that relation. This is too clearly absurd. To pursue it further, would be trying to prove a thing which is clear as soon as stated in words which can be understood by the reader. And, until Dr. Wayland proves that the slave is returning good for evil in obeying his master's lawful requirements, the latter part of the paragraph which we have quoted is just that much gratuitous assertion. That many known and lawful duties are neglected in all relations of life, we presume that no man at all conversant with men and things will attempt to deny. The object, then, should be to know our duties; the reasons on which they are based; attempt to perform them, and not set ourselves to abuse those who are desirous to know and perform the duties which God requires of them; and God has not required us to reject those whom He has accepted, nor to add to His Word, and thus condemn a relation which he has not condemned. A great amount of abuse has been expended by anti-slavery men against the sin-

fulness of the relation of master and slave. May it not be asked with authority, "Who hath required this at your hands?" God has not said in His Word that the relation is sinful. He has not authorized uninspired men to say so, and we would calmly and respectfully ask, "By what authority you do these things, and who gave you this authority?" If you reply that the authority is of men, we respectfully but firmly decline to obey it, or recognize it as binding in this case. If you say it is of God, produce your proof; prove your credentials. This we are satisfied you cannot do, and from this time forth your quarrels must be with your Creator, and not with us. With these preliminary remarks, we now go on to ascertain the duties of masters and servants; to know what God requires of both parties, and to urge on both masters and servants a faithful performance of the duties God has mutually enjoined on them.

1. *The Duties of Masters.*—There are a few plain and simple duties, so reasonable in themselves, and dictated by the light of reason, that the Scriptures say nothing about them; still, we will point them out. It is the duty, then, of the master to furnish his servants with comfortable

houses, decent clothing—more especially is this incumbent on the master in inclement and cold weather—so that the servant may be fitted for the proper and full discharge of his duty in laboring for his master. To supply them with plenty of good and wholesome food; this is plainly reasonable and right, as every man knows by his own experience that it is impossible for either man or beast to labor without a sufficient supply of food to keep up the heat and strength of the system which has been exhausted and consumed by continued exercise. It is the duty of the master to take care of his slaves when they become old, infirm, or so diseased as to render them unable to labor. This, we believe, is generally acknowledged by all slaveholders, and not only recognized as a duty, but actually performed. In this respect there is a very wide difference between the slave and the mere hireling. The hireling gets his *own* food from the family in which he serves; but, out of his small wages, he has to support his wife and children, clothe himself and clothe and feed both his wife and children. When the hired servant becomes old and helpless, he has no kind master to take care of him in his declining years; he must take care of himself, live on

public charity, be dependent on his children who are servants themselves, and have families of wives and children to support besides. It is the duty of the master to nurse and furnish medical aid to his slaves when they are sick. This is also generally recognized and observed by slaveholders. Here, again, the slave has the advantage of the mere hired servant, for he has not only to clothe himself, furnish both food and clothing for his family—if he has one—but to pay out of his wages the doctor's bill, and, frequently, for a nurse besides; for, if he stop to labor to nurse his sick family, his wages stop too. There is another point which is recognized as right among all slaveholders, and it is a point in which the slave is far above the mere hired servant; it is this: in times of great scarcity, when God has withheld the rains and dews of heaven; when the staff of bread has been broken; when cleanness of teeth threatens to stalk abroad, and famine is upon us, there is no danger of the slave suffering for food, or clothing, so long as his master has any credit; so long as there can be any provisions secured in any way, the slave is sure of a part with his master's family. When there is a great depression in the market value, when there is a commercial

convulsion, the master does not suspend operations on his farm, turn out his slaves to starve or steal; but he goes on as usual, and attempts to secure, at least, a competence for his family, children and servants. On the other hand, when these crashes come in the commercial world—when labor will not pay, the manufacturer stops operations, dismisses his operatives, and they must do the best they can to find food and raiment for themselves and families; they have no claim on their employer; he has paid them the stipulated price of their labor; they are *free men*, and must take care of themselves. This is the Northern side of slavery.

Slavery may be properly defined to be a *certain relation which labor sustains to capital*. Wherever there is capital, there will be servitude. You may call this relation *free* or *slave* labor—whichever you choose—but it is a matter of very small importance in a *practical* view whether the service rendered is called *voluntary* or *involuntary*. The man who holds the capital will be the master, in despite of mere names—he is so in reality. The man who labors is the servant, or slave, and his labor is not a mere matter of choice; he must either labor, and labor at the price which the capitalist offers, or

he must starve or steal. Now, so far as the *fact* is concerned, it is a matter of very small importance whether this is called voluntary or involuntary. We say that the hired servant's labor is not voluntary, for he would not thus labor if he could help himself. But, the mere fact that a man gets eight, ten, or even fifteen dollars per month for his labor, and out of this has to clothe himself, feed and clothe his family, pay his medical bill—that such an one is to be dignified with the high-sounding title of a *free man*, when he is completely and to all practical intents and purposes at the mercy of a money-holder; if this be the boasted liberty of freedom-shriekers, then the free man is only so in *name*, while the *reality* is wanting. That hired servants get what is just and equal, we do not believe; they do not get enough to support their families with the common comforts of life. They may get along by hard saving, close counting—provided they and their families enjoy good health, and there is no revulsion in the market; but we be to these *free men*, if such unfortunate events happen. If the *name* were changed, the reality would be the same. The difference in the two things is this: the slaveholder gives his slave his choice either to work, or be punished for his

disobedience; the capitalist gives his servants the choice to work at his prices, or starve or steal. This is the thing as it is; this is the plain reality. The *real* difference is only in the *mode* of punishment. This is the great, the vast, the vaunted and the boasted difference between a *free* hired servant and a bond-man.

The master is bound to keep the families of servants together until the children become grown, and not then to part them only through unavoidable necessity. The great objection to slavery is that it interferes with the *conjugal* and *parental* relations; that is, it often separates husbands and wives, parents and children. We have set aside, by the word of God, the objection arising from the separation of husband and wife; we have shown by a reference to the law that the marriage of a slave, or even a temporary bondman was not treated in the same manner as that of a freeman; that the Hebrew servant could not take with him his family when he went out free; that the only condition on which he could remain with his wife and children, was to become a slave for life to the owner of them; the master's *right* of property was not annulled by the servant's freedom. We have also laid down what we believe to be the Scrip-

tural law of equity in case one of the owners wishes to remove to a distant place. In answering the objection we showed what is the duty of the master, and hence any further repetition of this point is unnecessary here. As to the children of the servants, they should not separate them from their parents under a certain age, say fifteen years old. If the master is compelled to part with his servants, the mother and all her children under the age specified, should be sold together. Such, too, is to a great extent the practice among Christian masters. The laws of some of the slaveholding States recognize the same general principle. The children should be kept in the family of their master in order that they may be cared for, nursed by their mothers, and instructed by their masters on moral and religious subjects. It certainly is the duty of Christian masters to instruct the children of their servants in the great principles of Christianity, to catechise them as they do their own children, to require their presence at family devotion, and when they come to years of reflection, to leave them to choose for themselves the particular branch of Christ's Church in which they may wish to serve their God. Such appears to us to be the clear teachings of the Bible on this point.

“Father Abraham” had three hundred and eighteen servants, but they were *trained* or *instructed*. (Gen. xiv, 14.) We plead his example as a good man who held slaves, to show that there is no natural immorality in the relation. We must also follow his example, instruct our servant children, set them a good example, exercise our authority over them in requiring them to attend on the religious exercises of our families; then we can plead with God to bring on us the blessings he has promised to Abraham and his children, “I know him, (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.” (Gen. xviii, 19.) This shows clearly that it is the duty of the master to instruct the servant children, and thus perform to them the duty of a *legal* father. We forbear from making any more comparisons between bound and hired servants, because it is said that comparisons are odious, and because one evil, if it be an evil, is not justified on the ground that another evil of equal magnitude is practiced by our opponent. We do not then attempt to justify slavery, if it were wrong in

itself, on the ground that hired servants are in a worse condition than slaves. But when we have shown that slavery is not a sin in itself, there can be no harm to let our opponents know the grounds on which they stand; to point out the evils of the system, and give them a hint that they had better pull the beams out of their own eyes before they go about to pull the motes out of their neighbors' eyes. "Let him that is without sin among you cast the first stone at us." Correct the social abuses which are among you, then we may be prepared to hear from you a lecture on our social sin. Until then we say, "Physician, heal thyself."

It is the duty of the master to protect the servant from abuse, or ill-treatment, and to have justice done them when they are wronged. This is necessary, because, from their very situation, many low-principled and mean men love to domineer over a servant when they would not have the courage to say one word to men of their own color or standing. There are also a kind of unprincipled men who would, if they dared, abuse a slave merely to gratify their ill-will towards his master. Still, slaveholders generally would resent an insult offered to their slaves much sooner than if offered to them-

selves, as such conduct indicates a low and little principle; it becomes contemptible in the mind of a thinking man. When slaves are accused of any crime, we never yet have seen a master refuse to see that they had a fair trial, the benefit of counsel and all the available testimony. If convicted, or proved guilty, a greater penalty than the law prescribes cannot be inflicted. This duty arises not only from the fact that the slave is the master's property, but because he is one of his master's household; the master is the guardian; to him the slave looks for protection against injury and injustice, and he never looks in vain. If masters err at all on this point, they err in being too merciful. As to masters just deliberately tying up their slaves and beating them so unmercifully as to cause death, we know nothing, not having known a single case of the kind in our life, which has been spent in slaveholding States. We have known a few cases in which masters have killed their slaves by striking them while under the influence of passion, but such cases are rare, and men who are in the habit of beating their slaves unmercifully, are just as much detested at the South as at the North. Hence it is the duty of masters to lay upon servants no more labor than they can rea-

sonably perform, to allow them time to enjoy the comforts of life, and to preserve to them sacredly the rest of the Sabbath. We fear that many masters will be condemned by their Master in heaven for robbing him of the Sabbath. It is true that as a general rule, slaves are not required to labor in the field on the Sabbath day for their masters, for the laws of most of the slaveholding States prohibit such things under heavy penalties. But we refer to a practice which is common in some families of making the servants do up odd jobs on the Sabbath, to save a day to the sinful practice of what is known as "Sunday visiting," and thus the servants employed in the domestic arrangements of the family are hindered by over-preparations for the entertainment of company on the Sabbath day. Against such practice, whether practiced North or South, we here enter our solemn protest. It is not only depriving our servants of the rest to which God has given them an express claim in the fourth commandment, but is actually a robbery of God, taking that which belongs to him, and appropriating it to our own use. The Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard bondage; they did set over them task masters

to afflict them with their burdens, and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of bondage, and God heard their groaning; and God looked upon the children of Israel, and God had respect unto them. (Ex. i, 11, 13; ii, 23, 25.) Now while God has given the master the right to his slaves, He requires that the master be merciful in tasking them, allow them the Sabbath to rest, and worship Him. Masters should think on these things, for they have a Master in Heaven, who will judge every man, master and servant, according to his works, whether he be bond or free. With Him the external or outward distinctions of life is no recommendation or disadvantage, "If ye call on the Father, who without respect of persons judgeth according to every man's work." (1st Peter i, 17; also Ephs. vi, 9.) For the author of the Sabbath, and that God has given servants this day, see Ex. xx, 8-11, and 9th and 10th verses particularly. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is

within thy gates." This shows clearly that the master has no right to require his servants to do anything that is unlawful, or contrary to the revealed will of God. We abide by the law of our Great Creator. He has said that such things as laboring on His day is contrary to His law. Let, then, God be obeyed. He has given us six days to work, and required us to rest the seventh. If not on that seventh day of the week, one *seventh* of our time; never having given men the right to work but *six* days in the week. Masters should make reasonable allowances for failures on the part of their servants to perform every minute thing, as something may and does frequently happen that it is impossible to fully comply with the letter of the commandments of their masters. To be too exacting often leads to stupid indifference to the master's interest, encourages, or produces the habit of deception on the part of the servant. A harsh, rash, tyrannical, fault-finding master is always a terror to his servants, and destroys rather than secures the confidence of the servant. Every man knows this to be true who ever had the management, either of children or servants. The man who is always scolding and threatening his children or servants is not respected or obeyed

cheerfully by either ; but the man who is firm and calm, secures both confidence and respect, and his requirements are cheerfully observed. This course invites and secures confidence. Hence the Apostle exhorts masters [Ephs. vi, 9,] “to forbear threatening, knowing that your Master also is in heaven ; neither is there respect of persons with him.” It is also the duty of the master to correct the faults of servants, and require obedience to their lawful commands, and in case of stubbornness or surliness, to punish them. This should always be *sure* and *certain*, but always *just* and *merciful*. The master should never suffer himself to correct or punish while under the influence of passion, or hatred. When done under the influence of passion it partakes more of revenge than punishment or correction, and frequently defeats the ends for which it was inflicted. “A servant,” says Solomon, “will not be corrected by words, for though he understand he will not answer.” [Prov. xxix, 19.] This clearly implies that something stronger than words must be used to bring the stubborn and slothful servant to love and obey his master. The right to inflict corporeal punishment for faults is also implied in the word, “Command his children and house-

hold." The very idea of government implies the right to enforce obedience. The law authorized the magistrate to inflict bodily punishment on the criminal, although he were a *free man*. [Deut. xxv, 2, 3.] The parent is authorized to correct his child. "The rod and reproof give wisdom; but a son left to himself bringeth his mother to shame." [Prov. xxix, 15.] "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." So necessary is the use of the rod to the proper training of children, that it is said, that "he that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." [Prov. xiii, 24.] If it is necessary in the family among children, it is equally necessary among stubborn and sullen servants. Hence says Solomon again, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." [Prov. xxvi, 3.] The fool, therefore, who will not labor without it, give him the rod and make him work. This is doing him and the community both good service. It often saves the community from supporting a lazy, idle fellow, and protects their property from being stolen to support or uphold him in his laziness.

It is the duty of masters to furnish servants.

or slaves, with religious instruction, or the preaching of the Gospel on the Sabbath; correct their immoralities, and make a distinction between the good and faithful, and the vicious and idle. We have shown that it is the duty of the master to instruct them more particularly when young, and then let them select that way in which they may choose to worship God, when they have come to years of reflection. It will not be a difficult, but a pleasant and easy task, to show that the Scriptural examples of good men teach the same doctrine, and we know from the character of the Christian master, that all that is necessary for him to comply is to be satisfied and convinced of his duty. We refer again to the example of Abraham. God, in making a covenant with him, included not only his children, but his servants. He that was born in his house, and he that was bought with his money was to be circumcised. [Gen. xvii, 9-14.] The circumcised servant that was bought with money was admitted to the religious feast of the pass-over. [Ex. xii, 44.] God also commended the example of Abraham. "I know Abraham that he will command his children and household after him, and they shall keep the way of the Lord." They are under the direction of the

master, they form a part of his household, and hence the master ought to care for their spiritual welfare. If he cannot instruct them, then he should employ a competent man to give them *oral* instruction; a man who is competent and apt to teach should be employed, as he will be better qualified to instruct them. We have found by experience that such a man can advance them faster in religious knowledge; he can secure confidence. A minister who preaches to the masters would be a very suitable person to employ. Let the masters pay him to attend expressly to the religious instruction of the servants on the Sabbath day. We are opposed to the practice of employing negro preachers, for in a general way they are incompetent to teach from their limited education. Much of their so called preaching is unintelligible jargon; it neither edifies, nor instructs. That there are exceptions to this rule we cheerfully admit; but we speak of the general results of such preaching. Moreover there are always some vicious and bad servants who do not go to preaching to learn, or to be instructed, but for the purpose of getting an opportunity to indulge in some vice, such as drunkenness, gambling, or some similar evil practice. From this source sometimes diffi-

culties arise which draw innocent servants into a difficulty, and the meetings are broken up by a disturbance, and frequently masters prevent their servants from attending upon such places, to keep them out of a difficulty. Still the plan of having preaching to them by a white minister should not be abandoned. It is clearly the duty of the masters to prevent all disorders, keep and enforce good order. There are a great many white persons who go to church merely to be going, and are only prevented from disturbing the assembly by the fear of the penalties of civil law. Such persons have to be kept in check by the proper authorities. So also must the vicious and wicked servants. In most of the churches in the Southern States galleries are provided for the accommodation of the servants. If these are not found in all churches, there are generally a few seats set apart in the body of the church for the benefit of the servants. Yet a sermon intended for educated people is of little advantage to our servants. Hence the necessity of the master either instructing them himself, or employing a minister of the Gospel to do it for him. Oral instruction is the best mode for communicating religious knowledge to the slaves. It is not necessary that they should even

read, in order to acquire a correct knowledge of the attributes of God, the plan of salvation through Christ, and all the practical duties required by the New Testament. We have shown this to be a rational and feasible plan by the example of the Jews, Greeks, and Romans, who, as a general thing, could not read, or could not have the opportunity of reading the Scriptures and other books for themselves. And it is a fact open and known to all, that those persons who are not able to read retain much more of a sermon, and keep it longer than those who can read. The reason of this is plain. Such a person is dependent for all his information on the instruction of others. Hence their attention is wholly fixed on the subject. Neither should the master neglect this duty merely because some ungodly or wicked man is opposed to it. Such a man, if he had his own way would drive every minister out of the land, and burn all the Bibles too, because they reprove his wicked conduct. Nor should it be neglected on account of the clamor of abolitionists, for we are not responsible to them, or any human power for the religious instruction of our slaves, but to God ; and if the knowledge of the Gospel—we mean the possession of real and genuine piety—does not

make better servants of them, if it does not make them more faithful, obedient, honest and upright, then our experience and observation are all at fault. And if the preaching of the pure and simple truths of the gospel tend to break down the system of domestic slavery, we say, let it go. But we have no fears on this point so long as meddlesome men can be prevented from poisoning their minds with their unscriptural, radical and devilish doctrines. The communication of scriptural truth never does work mischief. To assert that it does is a slander on the Bible. But the whole mischief consists in an improper use of the truth. The mischief is to be found in the corrupt and depraved passions of the human heart, its hatred to the truth and its opposition to God and His holy law. The human heart is "deceitful above all things and desperately wicked," and it often exemplifies its superlative wickedness in using, or rather abusing the truth to accomplish its own selfish and unlawful purposes. And here we wish to enter our testimony, viz: That where slaves become really pious, they are much better in all the relations of life; they are cheerful, contented and happy, are closely attached to their masters and to their families, and this attachment can only be

destroyed or broken by death. To say that a slave does not love his master—become strongly attached to him and his family—is the lowest slander. It is to injure or misrepresent the slave. It is a violation of the ninth commandment. “Thou shalt not bear false witness against thy neighbor.” The abolitionists claim the slave as his neighbor, yet he slanders him when he says the slave does not love his master, or is strongly attached to him and his family; and he should remember who has said that “all liars shall have their portion in the lake that burneth with fire and brimstone, which is the second death.” Beware, then, lest you incur this dreadful penalty.

The preceding things seem to be what is included by the Apostle when he says, (Colos. iv, 1,) “Masters, give unto your servants that which is just and equal; knowing that ye have a Master in heaven.” Many Christian denominations at the South have missions expressly for the benefit of the slaves, which have thus far been eminently successful. Our Methodist brethren have taken the lead on this point, we believe, and we bid them God speed in their noble work. Let masters support and encourage the Missionary of the Cross, and great good will be the result.

We now advance to the next division of our subject, viz :

2. *The Duties of Servants, or Slaves to their Masters.*—The commandments of God are full and explicit on this point. Servants are required to obey their masters in all things ; to render obedience, not merely while the eye of the master is upon them, but to do so from the fact that it is the revealed will of God ; the highest authority known to any human being. “Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God.” (Colos. iii, 22.) By masters *according to the flesh* is meant masters in this world—earthly masters—in distinction from God, who is the Master of all, both servants and masters. [See Job iii, 17–19.] It is the duty of the servant to count his master worthy of all honor. “Let as many servants as are under the yoke count their masters worthy of all honor, that the name of God and his doctrine be not blasphemed ; and they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit.” (1st Tim. vi, 1, 2.) “Which of you having a servant ploughing, or

feeding cattle, will say unto him by and by, when he is come from the field, go and sit down to meat?" This would be to reverse the order of things, to change all the relations, and at once put the servant on an equality with his master. "Will he not rather say unto him, make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink. Doth he thank that servant because he did the things that were commanded him? I trow not." [Luke xvii, 7-9.] He has only done his duty; only performed a service which he owes to his master. Servants are to do the service of their masters with a cheerful and good will. "With good will, doing service as unto the Lord, and not unto men." [Ephes. vi, 5-8.] It is the duty of servants to try to please their masters; not to be stubborn, sullen, or talking back, or grumbling when told to perform certain things. "Exhort servants to be obedient unto their own masters; and to please them well in all things, not answering again." [Titus ii, 9.] They are expressly forbidden to steal from their masters, but on the contrary, fidelity is enjoined on them: "not purloining but showing all good fidelity; that they may adorn the doctrine of God our

Savior in all things." This shows plainly that the Christian religion was not designed to break down the relations of life, or to teach servants that they are on an equality with their masters, as anti-slavery men teach ; to show that the gospel was not designed to teach rebellion, but submission and respect for those whom God has in his Providence placed over us in the present life. The servant, then, who is an eye-servant to his earthly master, will be either a hypocrite or mere formalist in religion. Those servants who profess to be Christians are under higher obligations to be more obedient to their masters, to set an example before their fellow-servants, than the mere servant who makes no pretensions to religion at all. This is necessary, that men may see that religion is not a mere form, but a reality ; that it makes better servants as well as better masters, and that it increases rather than diminishes the obligation to obedience. Should his master be a Christian also, then on this account he should specially love and obey him. The passage we have quoted already from 1st Timothy, vi, 1, 2, proves these positions to be in accordance with the teachings of the Word of God. If the master is hard to please, threatens, and even punishes more than

he ought to do, this by no means justifies the servant in any act of disobedience or disrespect to his master, but he is to do his best to please him, and leave his case in the hands of a just and righteous God. This is certainly the doctrine of the New Testament on the point. "Servants be subject to your masters with all fear, not only *to the good and gentle*, but to *the froward*," or morose ; those who would be angry without cause, and use severity when displeased ; "for this is thankworthy, if a man for conscience toward God endure grief, suffer wrongfully ; for what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God ; for hereunto were ye called ; because Christ also suffered, leaving us an example, that ye should follow his steps." It is no praise for a servant to be patient when he is punished for his faults. He is no more an object of compassion than a child, a man, or any other criminal that receives the penalty of his offence. The first part of the twentieth verse in the above quotation shows this clearly, and it recognizes the right of the master to correct the faults or misconduct of the servant. [See 1st Peter ii, 10-25.] The slave,

then, when he is punished for his faults, is not an object over which we are to shed a gallon or two of crocodile tears. This is false sympathy, and if it were carried out, would lead to the abolition of every kind of bodily punishment, and would leave every one without government or restraint. This may do for a squeamish and sickly sentimentality, but is of little value in the practical government of this wicked and sinful world. Theories may be very beautiful in themselves, but be utterly worthless when they are to be applied to the actual condition of men and things. If there were no sin in this world, no bad men, then we might get along without any difficulty, but transgressors must be punished, and slaves must be corrected. If the master is unmerciful, or inflicts the punishment without any just cause, then, under these circumstances, for the slave to take it patiently, commends him to God. [See latter part of 20th verse.] And it is only in a case of this kind that the example of Christ applies. The Apostle says of that, he “did no sin, neither was guile found in his mouth.” “He was an innocent person.” “Who, when he was reviled, reviled not again.” He did not abuse his persecutors, and murderers, and attempt to justify his conduct

on the ground that they were treating him unjustly. "When he suffered he threatened not ; but committed himself to him that judgeth righteously." It is only when servants suffer wrongfully that they can plead with proper application the example of Christ. We commend this passage to some of our anti-slavery friends at the North, who counsel the servant or slave to shoot his master. Servants are not authorized to steal from their masters. See the example and punishment of Gehazai, (2d Kings, v. 21-27,) for his lying and theft.

If servants will faithfully do their whole duty to their masters, and truly serve God in their stations as servants, they will be respected, loved and protected by their masters and honored of God as well as others ; and they will have to account to God for the manner in which they serve their masters on earth. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. vi: 8.) See also, Genesis, 24th chapter.

We will now state a summary of the duties of servants or slaves to their masters, and we will give it in the language of Dr. C. C. Jones, to whose excellent "Catechism of Scripture

Doctrine and Practice for the Oral Instruction of Colored Persons," we have been largely indebted for many important things in this chapter. [See pages 127-151.]

1. "Servants are to count their masters '*worthy of all honor*;' as those whom God has placed over them; '*with all fear*' they are to *be subject to them*; and to obey them *in all things* possible and lawful, with *good will* and *with endeavor to please them well*, so that there may be no occasion for fault-finding or correction, and let servants serve their masters as faithfully behind their backs as before their faces. God is present to see, if their masters are not. They must not be eye servants and men-pleasers, but seek in all things they do to please God, their Master in Heaven."

2. "Should they fall into the hands of hard and unjust and unequal masters, and suffer *wrongfully*, their course, according to divine command, is to *take it patiently*; referring their case to God; looking to Him for support in their trials, and for rewards for their patience; and the Lord will surely remember them."

3. "Servants may sometimes suppose that they may, without the displeasure of God, *lie to and deceive, and steal from their masters*. But

it is not so. With such God is not pleased; He requires *truth and honesty in all persons, under all circumstances.*"

4. "*Christian servants should be examples to all others of honesty and obedience, otherwise they will bring a reproach upon religion and brand themselves in the eyes of all as hypocrites. More is expected of them than of those who make no profession.*"

5. "Are you a servant? Care not for it. If you are a Christian you are the Lord's freeman; and if you are unfaithful in your station, you shall, as well as the men higher and greater than yourself, obtain the crown of life. God places some men in one station and some in another, according to His will. What he requires is, *that every man in his particular station serve Him, and all will be well for time and eternity.*"

CHAPTER IX.

THE FUGITIVE SLAVE LAW—THE DUTY OF CITIZENS IN
RELATION TO IT—IS IT UNSCRIPTURAL?

It would seem to the man who recognized the Bible as the rule by which all moral actions are to be judged, that nothing more would be necessary to secure obedience to the Constitution of the United States, (which declares [Art. iv, Sec. 2,] that “No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law, or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due,”) than the mere statement of the requirement of that instrument, and a brief proof that this clause of our country’s Constitution is in accordance with the teachings and spirit of the Scriptures.

The Fugitive Slave Law is based on the above clause of the Constitution of the United States;

and, if there were no formal law on the subject, this clause is so clear that its meaning cannot be mistaken by any honest citizen who wishes to understand and not pervert the meaning of our national compact. There is another point that is exceedingly clear in this case; and that is, that all laws made by anti-slavery State Legislatures to prevent the master from recovering his property, are contrary to the Constitution of the United States. This is not our individual opinion, for the highest judicial authority known or recognized by the Constitution, has declared the Fugitive Slave Law to be constitutional; and, of course, all laws of the individual States are, by necessity and natural construction, unconstitutional. The decision of the Supreme Court of the United States has settled the constitutionality of the Fugitive Slave Law, which is based on the section we have already quoted from the Constitution. To prevent the execution of this law constitutes rebellion against the civil authorities of the country; and this rebellion is attempted to be sustained as justifiable on the ground that the law itself and the clause of the Constitution on which it is based, are contrary to all divine laws, and to resist is a duty all citizens owe to their God. This is the

objection to the law, if we can clearly understand the expressed opinions of the opponents of the law. The supreme judicial tribunal of the nation is openly denounced, and even the professed ministers of the peaceful Redeemer have counselled opposition and rebellion against the supreme authority of the land.

The only question, then, that properly comes before us is, Does this Fugitive Slave Law, or this clause of our country's Constitution, contravene the law of God? A satisfactory answer to this question, it seems to us, should be a final settlement of the matter in the mind of every conscientious citizen who wishes to know the truth; and, knowing the teachings of the Bible, is willing to conform his opinions and conduct to the law of God. There are certain things, which, if the laws of the land should require of us, we would be under obligation to disobey. When the civil laws come in direct conflict with the laws of God, then we should "obey God rather than man." But, in order to justify our disobedience to "the powers that be," the matter must be *clearly* a violation of the revealed will of God, and not a mere matter or point of "doubtful disputation." It should require us to commit murder, worship idols, tell

lies, say that which is not the will of God is His will, or prohibit ministers from preaching some cardinal doctrine of the Bible, such as the resurrection of Christ, or something equally plain. Many of those who advocate rebellion against the Fugitive Slave Law and the Constitution of the nation, *suppose* that it is just as clear from the Bible that slavery is a sin in itself—if not a prohibited evil—as that murder, idolatry, or swearing falsely, are sins in themselves. But men's *opinions* are not the rule by which others are to be controlled in matters pertaining to the conscience. In matters of mere business—as to the best way a thing may be done—as to speculations in science, or similar things—we may follow human authority. But, when men begin to add their mere opinions to the Bible, and wish others to be governed by them as of equal, if not of higher authority than the Scriptures, we have no more respect for their *opinions* than we have for any other mere human authority.

The Bible teaches one thing clearly; and that is, no inspired writer of it ever did encourage a servant or slave to run away from his master. We have incidentally alluded to this matter.

The matter, now, comes fairly before us. What, then, are the teachings of the Scriptures in relation to fugitives from labor, or the service of those to whom such labor or service is due?

Slavery commenced soon after the flood; Abraham had over three hundred. Slaves have a corrupt or sinful nature, as well as other human beings. They soon commenced exhibiting their opposition to the control of their masters; hence, the experiment of running away from them was adopted as the easiest and most expeditious plan of getting rid of the control of the master. The first runaway of whom we have any authoritative account in the Bible was a female, or bond-servant. (Gen. xvi, 1-9.) "When her mistress dealt hardly with her, she fled from her face." While she escaped from the face of her mistress, she could not, however, get into a place where she was hid from the all-seeing eye of God, for "the angel of the Lord found her by a fountain of water in the wilderness--by the fountain in the way to Shur--and he said, "Hagar, Sarai's maid, whence comest thou, and whither wilt thou go?" Such were the questions addressed by the angel to this fugitive. She was, no doubt, astonished at this stranger thus addressing her by name; and, as

Sarai's maid, how did he know her name, and how did he know that she was the property of Sarai? These things at once brought forcibly to her mind that she was still in the presence of one who knew her, and, hence, she replies, "I flee from the face of my mistress, Sarai." Now, here we have a runaway found by an angel. Let us see how the angel managed the case. We can easily imagine how many of the anti-slavery men at the North would have talked to this fugitive. They would have told Hagar that her mistress was a brute; that she was "violating the law of nature" in holding her in subjection; that she was a "woman-stealer," a "robber," and a "murderer;" and would have told her that her mistress had no claim to her service; that any law that would require her to return to her mistress—to live under her tyrannical sway—was an outrage on the laws of humanity, and expressly contrary to the law of God—for they have, by the acts of their church courts, excluded all slaveholders from their communion, and classed them with robbers, murderers and men-stealers. After this long speech, they would conclude by squeezing out a little money and starting her off to some other nation. But, did the angel of the Lord

give Hagar such instructions? Let him speak for himself: "And the angel of the Lord said unto her, Return to thy mistress and submit thyself under her hands."

We have drawn this contrast to show the man of plain, common sense, that the conduct of those who counsel disobedience to the civil authorities, when an attempt is made to execute the fugitive slave law, and instruct the runaway slave to shoot his master, is directly in the face, not only of the constitution of their country, but in opposition to the teachings of the Bible. They plead the authority of the "higher law," and that is equally against them with the civil laws of the nation. It will be said that this occurred in the early ages of the world, when men were ignorant and their information was very limited. We live in the middle of the nineteenth century, when men have become so smart that they must make the Bible teach their view of the matter or they will throw it away and blaspheme the author of it as unworthy of their confidence or respect.

The New Testament, we are told, is against the law. How or where, we have never yet been able to find the chapter or verse. Doctor Wayland says, "the New Testament neither

commands masters to manumit their slaves nor authorizes slaves to free themselves from their masters." And a greater than Dr. Wayland or any mere theorist, has by his conduct shown that the fugitive slave law is not contrary to the spirit of the Gospel. The inspired Apostle, Paul, thought that it was his duty to send back Onesimus to his master, Philemon. We are aware that it has been *denied* by abolitionists that Onesimus was a slave or the property of Philemon, but a *denial* is not a *proof* of the fact. We do not intend to go into a controversy with the anti-slavery construction of Paul's epistle to Philemon on the subject, but content ourselves by simply quoting two or three writers who have been considered standards in the interpretation of the scriptures, and who are known to be, if not openly, yet in sentiment, opposed to the system of slavery as it exists in this country.

Rev. Wm. Jay (Works, vol. 2, page 127) imagines and puts down the following dialogue as having occurred between Paul and Onesimus:

Onesimus waits on Paul and says:—"Sir, I lately heard you preach, and I am one of the characters you described and condemned."

"What is your name?"

“Onesimus.”

“What are you?”

“I was a slave.”

“And who was your master?”

“Philemon, of Colosse.”

“Him I know. But what, Onesimus, brought you here?”

“Onesimus weeps. Paul, being at length ‘persuaded of his sincerity, would have taken Onesimus into his service, had it not looked like detaining what is deemed *another man’s property*. He therefore conscientiously resolves to send him back to Philemon.’”

The emphasis in the foregoing is our own.

Dr. Scott, whose opinions we have shown to be anything than favorable to slavery, uses the following language about this matter in his preface to the Epistle to Philemon:

“When the apostle was imprisoned at Rome, Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, left his master and fled to that city, though at the distance of several hundred miles. When he came thither, curiosity, or some similar motive, induced him to attend on St. Paul’s ministry, which it pleased God to bless for his conversion. After he had given very satisfactory

proof of a real change, and manifested an excellent disposition by suitable behavior, which had greatly endeared him to the apostle, he judged it proper to send him back to his master, by whom he wrote this epistle, in order to procure Onesimus a more favorable reception than he could otherwise have expected."

Again, in his note on verses 12th-16th, the same author remarks: "Onesimus was Philemon's legal property, and St. Paul had required and prevailed with Onesimus to return to him, having made sufficient proof of his sincerity; and requested Philemon to receive him with the same kindness as he would his (the apostle's) own son according to the flesh—equally dear to him as his spiritual child. He would gladly have kept him at Rome, to minister to him in his confinement, which Onesimus would willingly have done, being, in the bonds of the Gospel, attached to him from Christian love and gratitude, and as he knew that Philemon would joyfully have done him any service in person if he had been at Rome; so he would have considered Onesimus as ministering to him in his master's stead. But he would not do anything without his master's consent, lest he should seem to extort the benefit, and Philemon

should appear to act from "necessity" rather than "from a willing mind." He had, indeed, hopes of deriving benefit from Onesimus' faithful service at some future period, by Philemon's free consent: yet he was not sure this was the Lord's purpose respecting him, for perhaps He permitted him to leave his master for a season in so improper a manner, in order that, being converted, he might be received on his return with such affection, and might abide with Philemon with such faithfulness and diligence, that they should live together the rest of their lives, as fellow heirs of eternal felicity. In this case he knew that Philemon would no longer consider Onesimus merely as a slave, but view him as above a slave—even as a brother beloved."

We have quoted this long note because it gives the main points contained in the Epistle, viz: that Onesimus was a runaway slave—the legal property of Philemon; that the Apostle did not encourage him to abuse and resist his master, but to return to him with a letter desiring for him a more favorable reception on account of the fact that the runaway had become a Christian; that although a Christian, that did not free him from the lawful authority of his master; he was still Philemon's slave, al-

though he had become "the Lord's freeman." The Apostle would do nothing without the consent of the slave's master. (See verses 13, 14.)

Onesimus was Philemon's *spiritual brother*, though in a *civil* sense he was his *slave*; "in Christ Jesus there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female—for ye are all one in Christ Jesus." (Gal. iii, 28.)

Paul sent the runaway back to his master with a letter to secure him a favorable reception. The abolitionist gives the fugitive some money and a horse to carry him, and starts him off to Canada or some other place, by the "Underground Railroad." Where, then, is the Christian conduct of the abolitionists? If Paul was right, they are wrong. If they are right, then Paul was wrong. There is no similarity in their course and conduct. Onesimus, when he ran away from his master and went to Rome, heard the Gospel preached. It would be a matter of very great uncertainty whether the fugitive slave, if he were to go into many churches north of Mason and Dixon's Line, would hear anything but a tirade of abuse against slaveholders; and it is very certain that, instead of being made better and more useful to his master, his mind

would be filled with all kinds of wild notions about *equality*, tyranny, robbery and murder; and instead of bringing a letter of recommendation from some good Christian minister of the North, he would have Sharp's rifles in abundance and Colt's revolvers without number.

The case of Onesimus is only another exemplification of the fact that the religion of the New Testament, instead of making men rebellious, makes them useful or profitable, where they had been before unprofitable. "I beseech thee for my son Oresimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me." (Verses 10, 11.)

When the fugitive slave law was first enacted by the Congress of the United States, nearly every religious body in the North, at their next meetings afterward, denounced the law as unscriptural, and warned their members against having anything to do with its execution under penalty of suspension or excommunication from the fellowship of the church. Some of these ecclesiastical courts merely *asserted* that the law was unrighteous and unscriptural, while some few tried to *prove* the position which they had taken on the subject was in accordance with

the teachings of the Bible: "Thou shalt not deliver unto his master the servant which is escaped unto thee from his master; he shall dwell with thee; even among you in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him." (Deut. xxiii. 15-16.) This is the proof given by one ecclesiastical court against the unscriptural character of the fugitive slave law. We know this, though we cannot now lay our hands on the document itself. Dr. Wayland is of the same opinion. "This precept, I think," says he, (*Letters on Slavery*, pp. 50, 66) "clearly shows that Moses intended to abolish slavery. How could slavery long continue in a country where every one is forbidden to deliver up the fugitive slave? How different would be the condition of slaves, and how soon would slavery itself cease, were this the law of compulsory bondage among us."

This, to our stupid comprehension, seems to be a flat contradiction of the very paragraph before the one we have quoted. We cannot see what the Doctor meant. He says: "Every one must, I think, perceive the unreasonableness of pleading the Jewish laws as authority for an institution so entirely dissimilar, and so forget-

ful of the limitations by which that practice was originally guarded. If it be said that the Jewish commonwealth was so peculiar it is impossible to conform ourselves to its laws in this respect, this, I think, establishes the very point in dispute, namely: that the Jewish law was made exclusively for that people, and can be pleaded in justification by no other people whatever." Still, all of Dr. Wayland's abolition friends at the North plead this very passage as proof divine against the fugitive slave law. He thinks that every one must see the unreasonableness of pleading the Jewish laws as authority for an institution so entirely dissimilar." And we equally wonder that he does not enlighten his Northern abolition friends on the unreasonableness of quoting this Jewish law as authority against our fugitive slave law, against the conduct of the Angel of the Lord, in sending back Hagar to her mistress Sarah, and Paul, in sending Onesimus back to Philemon. The doctrine of the "higer law," as it is called, is founded on this passage in Deuteronomy, xxiii, 15, 16. We know that Dr. Wayland thinks that Moses intended to abolish slavery by the enactment of this law. Yet that same law-giver taught the Jews in the 25th chapter and 46th verse of

Leviticus, that they might buy bond-men and bond-maids of the heathen, and of the strangers that did sojourn among them; that they might have them for a possession; that they should be their bond-men forever; and that they should give them as an inheritance to their children after them. This looked very much like Moses intended to abolish slavery!! If he did, he pursued just about as strange a course about the matter as Dr. Wayland has taught us that Christ and his apostles took to teach that slavery is wrong under the New Testament dispensation. The truth of the matter is, the law in question referred to foreign slaves, to those who ran away from heathen masters. The case of the Egyptian slave found by David's men, which we have noticed in its proper place, shows the *scriptural* meaning of the passage in Deuteronomy. The text itself, when rightly understood, or explained by the true meaning of its own words conveys the idea which we have advanced. The expression: The servant which is escaped from his master unto thee, contains the key to the whole law. Who is meant by "thee," in this text? It certainly, in the general language of the law, means the Israelites or Hebrews. This is plainly its meaning from the 14th verse,

and several verses in the same chapter. Let us substitute the abolition construction of the passage and see how the law will read. "Thou, a Hebrew, shalt not deliver unto his master another Hebrew, the servant which is escaped from his master, a Hebrew, unto thee; he shall dwell with thee, a Hebrew, even among you, Hebrews." This construction of the law is too absurd to be pursued further. We have shown that Dr. A. Clarke gives the same construction that we do. Lest the reader has forgotten the note, we here re-produce it, verse 15th: "*Thou shalt not deliver the servant which is escaped unto thee;*" that is, a servant who left an idolatrous master, that he might join himself to God and to his people. In any other case, it would have been injustice to have harbored the runaway." We will quote another author who was no mean scholar, and who was by no means a friend of the institution of slavery. [See *Liberty and Slavery*, pp. 155, 156.] The first inquiry of course is, says Moses Stewart, *Associate Professor of Sacred Literature in the Theological Institution of Andover*, in regard to these very words, "Where does his master live? Among the Hebrews, or among foreigners? The language fully develops this, and answers the

question, 'He has escaped from his master unto the Hebrews; (the text says *thee*, that is Israel;) *he shall dwell with thee, even among you, in one of thy gates.*' Of course, then, he is an *immigrant*, and did *not* dwell *among them* before his *flight*. If he had been a Hebrew servant belonging to a Hebrew, the whole face of the thing would be changed. Restoration or restitution, if we may judge by the tenor of the property laws among the Hebrews, would have surely been enjoined. But, be that as it may, the language of the text puts it beyond a doubt that the servant is a *foreigner*, and has fled from a *heathen master*. This entirely changes the complexion of the case. The Hebrews were God's chosen people, and were the only nation on earth which worshipped the only living and true God. In case a slave escaped from them, (the heathen,) and came to the Hebrews, two things were to be taken into consideration, according to the views of the Jewish legislator. The first was, that the treatment of slaves among the heathen was far more severe and rigorous than it could lawfully be under the Mosaic law. The heathen master possessed the power of life and death, of scourging or imprisoning, or putting to excessive toil, even to

any extent that he pleased. Not so among the Hebrews. *Humanity* pleaded there for the protection of the fugitive. The second and most important consideration was, that only among the Hebrews could the fugitive slave come to a knowledge and worship of the only living and true God." The authorities, both human and divine, are against the abolition interpretation; their own witnesses testify against them. They must prove that Southern slaveholders are *heathen*. We suppose that with them this would be a very easy task. The law has no application unless we were *two* instead of *one* nation. And lastly, they must show that the slaves of the Southern States have no means, no *oral* instructions, or any other way in which they can acquire a knowledge of the worship and nature of the only living and true God. Until these things are done fairly, we hold that passage proves nothing for abolition church courts, which pass resolutions against the laws of the land, instruct their members to disobey the civil authorities, and teach rebellion against the government and laws of the land. They hurl their anathemas against the National Legislature for passing laws for the purpose of carrying out the provisions of the Federal Compact,

to protect the property of its citizens ; declare that slaveholders are murderers, robbers, and men-stealers. They declare in solemn conclave that "Slaveholding, that is, the holding of unoffending human beings in involuntary bondage and considering and treating them as property, and subject to be bought and sold, is a violation of the law of God, and contrary both to the letter and spirit of Christianity." [Basis of Union between the Associate Reformed and Associate Churches, Art. xiv, of Slaveholding.]

While they thus declare with great clearness, what they consider sin in this, they forget that they are teaching rebellion against the laws of the land, and violating openly, and in their collective capacity, the plain law of the Bible : "Let every soul be subject unto the higher powers ; for there is no power but of God ; the powers that be are ordained of God." [Rom. xiii, 1.] See also verse 2d. "Whosoever, therefore, resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation, for rulers are not a terror to good works, but to evil." We ask them with all due respect, "By what authority do ye these things ? And who gave you this authority ?" The mere declaration of an assembly of fallible

men, especially when under a mistaken notion that God has authorized them to *make* and promulgate laws for his church, is worth no more than the mere opinion of any other erring man. The article on slaveholding, which we have quoted, is of no more binding force on the conscience than the Decrees of the Council of Trent, on the subject of purgatory. The ground on which they rest is precisely the same: neither being sustained by the teachings of the Scriptures, but both resting on perversions of the Bible. The powers of no church court are *legislative*; that is, no church court has the power to make new laws to sustain a false position. The power of church courts is simply judicial and executive; that is, the church has the right to expound and enforce the law of God on those over whom her jurisdiction extends. But still, in all matters the principle is recognized that all such expositions are liable to be discussed by the individual members of that church, whether these expositions are believed to be a perversion of the Bible, or rest merely on human authority.

This position is clear from the acknowledged principle, called the "right of private judgment." Popery is abused and discarded by

Protestants on the ground that it requires men to surrender their judgment to the Pope and priesthood. But, on what higher ground do all the testimonies, the terms of communion and the anathemas of abolition church courts rest? They are nothing more nor less than an attempt to dictate to Southern Christians; and did not these things rest on very slender ground, there would be *less* noise and *more* peace among brethren. It is a sound principle—open to be confirmed by the observation and experience of every intelligent man—that *just in proportion as a matter is clearly revealed in the Bible, just in the same proportion is there less dispute about it*; and, on the contrary, *just in proportion as the assumed position is not supported by the Bible, just in the same degree do men become fanatical and unreasonable in its support*. This illustrates the position of the abolition wing of the church at the North on the subject of slavery. The Bible clearly condemns idolatry, profanity, Sabbath-breaking, murder, adultery, lying, theft, drunkenness, fornication, pride, lust and similar sins, and there is no dispute about these things; on the contrary, neither Christ nor his inspired apostles have condemned nor excluded the slaveholder from

the pale of the church on earth, nor from the kingdom of glory in Heaven. But, abolition church courts have gotten the idea into their heads that they (that is, Christ and his apostles) should have done both; but, as long as these inspired teachers and writers have not done so, they will finish their work for them, and exclude all slaveholders from his church on earth, and thus virtually declare by their actions—if they deny it by words—that they have the right to open and shut the kingdom of Heaven against whom they may not fancy are up to their standard of purity. From all such mere human decrees we beg most respectfully to differ. “Who art thou, that judgest another man’s servant; to his own master he shall stand or fall.” “Therefore, thou art inexcusable, O man, whosoever thou art that judgest; for, wherein thou judgest another, thou condemnest thyself; for thou, that judgest, doest the same things.” (Rom. ii, 1)

It would seem that when Christ and his apostles have not condemned the slaveholder, abolition church courts should hold their peace, lest they should be found *adding* to the Word of God, and expose themselves to the anathemas of Him who is able to destroy both soul

and body, and who hath said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. xxii, 18.) "Let him that standeth take heed lest he fall." We thus speak because we think that many Northern men have forgotten that they are men, and would assume the prerogatives of God. Neither do we say these things in bitterness, but in sorrow. We conceive it to be our duty to "cry aloud and spare not; to lift up our voice like a trumpet; to show" the professed people of God their transgressions, and those that would be holier than we their sins.

When Christ was on earth the tax-collector asked Peter if his Master paid tribute. "He saith, yes." And, although Christ showed that He was justly entitled to exemption in paying the tribute, yet He commanded Peter to go to the sea, cast in his hook, and in the mouth of the first fish that came up he would find a piece of money which he should take and pay for them both, "lest He should offend them"—lest He should appear to be a contrary citizen, a teacher of rebellion against the civil authority of the land. We commend His example to the attention of abolition church courts at the North.

We now return to an examination of the anti-slavery interpretation of Deut. xxiii, 15. This passage is held to be of universal moral obligation. If this be the true view of the passage, then the 46th verse of the 25th chapter of Leviticus is also in full force, and authorizes the slaveholder, or the man who may choose to hold slaves, to buy them of the heathen tribes of Africa. The laws are in the same code, given by the same authority, and there is nothing to hinder the general application of the one more than the other. Where is the consistency of holding that Deut. xxiii, 15, is of universal moral obligation, and rejecting Leviticus xxv, 45, as local and temporary? When it suits the purpose of the anti-slavery advocate, he holds that the law of Moses is of universal moral obligation; but, when it is against him, and favors the idea that the Jews were authorized to buy slaves—to hold them as property—to entail them as an inheritance on their children—then this is all local and temporary. Consistency, thou art a jewel! The truth is, both of the laws belong exclusively to the Hebrew nation. The one showing that they were forbidden to deliver the fugitive who had left a *heathen* master, as we have shown. The other shows

that slavery was authorized under the law of God given by Moses; that it was not then considered a sin in itself, and was only an exemplification of the truth of the *judicial sentence* God had passed upon Ham and his posterity before that economy came into existence, and completely overthrows the absurd and silly notion that slavery is a sin always and everywhere. The law of Levit. xxv, 46, shows that it was not a sin to buy and to hold as property bond-men and bond-maids, and to transmit them as an inheritance to children. The slaveholder does not claim this as *the passage* which authorizes him to hold slaves. He claims the right to hold slaves from the fact that God, by a judicial sentence, subjected the descendants of Ham to those of Shem and Japheth; that the Jewish economy, or law of God given by Moses, recognized this sentence as right, and the New Testament has not repealed or reversed it.

The conduct of the angel of the Lord in ordering Hagar to return and submit herself under the hand of her mistress, is opposed to the abolition construction of Ex. xxv, 15; and the example of the apostle Paul shows that it is the duty of Christians, and especially the duty of Christian ministers, to respect the legal rights

of the slaveholder—to return the runaway to his lawful owner, instead of encouraging him to shoot his master—furnishing him with deadly weapons, instead of a friendly letter of recommendation to the favorable regard of his master; to do this last, instead of encouraging and aiding the fugitive to escape to Canada amid the rigors of a climate that he is utterly disqualified by his Creator to withstand. There is very little love shown to the poor negro by sending him into a frozen region against which he is unfitted to stand. The hot regions of the South is his native home; and when he is removed from it, he pines away—withers and dies prematurely like the tender orange of his own native clime. It is a mistaken policy—it is *inhumanity* instead of philanthropy—thus to treat the poor, friendless, simple stranger.

The Fugitive Slave Law, then, is certainly, according to the teachings of the Scriptures, not immoral, or wicked. The “higher law” confirms instead of destroys its provisions. It is the duty of all good citizens to respect its provisions; to see to it that they throw no unnecessary obstructions in the way of the authorized officers in executing it, but to uphold and sustain them in the discharge of their duty.

To act otherwise, is to rebel against the civil authority of the land; to abuse the officers, is "to speak evil of the rulers of thy people," to incur the disapprobation of the Creator, to pour contempt upon his word, and condemn the conduct of his angel and his inspired apostles.

To refuse to obey the laws of the land requiring the rendition of the fugitive from labor to his master, is not only contrary to the example of an inspired apostle, but is worse than heathenish. This, to many, may seem a strange, or even rash, assertion. Let us see, then, if there is anything in the Bible to sustain our position.

There was a place called Gath; it was a city of the Philistines, and the capital of that nation. Achish, the son of Moachah, was the king at the period to which we refer. The Philistines were heathens; that is, they knew little, if anything, about the nature and worship of the true God. They were idolaters, for they worshipped Dagon. Achish, king of Gath, lived about the same time with Solomon, king of Israel. Now there was a very bad and troublesome man in Israel, by the name of Shimei. He was so wicked that he cursed David, the king, one day. He threw stones and earth in contempt at David. David, for certain reasons, did not pun-

ish him, but he charged Solomon to punish him for his misconduct. Solomon, accordingly, called Shimei, and told him to build him a house in Jerusalem, and not to leave the city on pain of death. This he agreed to do. But he somehow was the owner of some slaves, and two of them took it into their heads to run away from their master, Shimei, and go to Achish, king of Gath. "And they told Shimei, saying, Behold, thy servants be in Gath; and Shimei arose, and saddled his ass, and went to Gath—to Achish—to seek his servants. And Shimei went and brought his servants from Gath." (1st Kings ii, 36-40.) Now, this heathen king did not refuse to give up to Shimei his servants; there was no mob—no opposition; but the servants were surrendered without a word. Could not many of the professing Christians learn a useful lesson from the conduct of this heathen king and his subjects? We have made out the proof—judge ye what I say.

There is one more point to which we wish to call the attention of those who are engaged in the low business of running slaves off to Canada. The Bible recognizes the right of property in slaves. The law of God, given by Moses, expressly says that the servant is the

master's "money." Paul, in his epistles, recognizes the same thing. "Art thou called, being a servant, care not for it; for he, that is called in the Lord, being a servant, is the Lord's free man." Here the contrast is between civil bondage and religious freedom, and nothing is said against the master of the servant. But Paul recognized Philemon's right of property in Onesimus. The laws of the land recognize the same principle. Now, theft consists in taking a man's property without his knowledge or consent. This is done by every abolitionist when he aids, advises, or assists in running off a slave to Canada. He, then, is a thief in the eye of both human and divine law; and he should remember who has said that no thief shall enter into Heaven.

Before closing our labor, we deem it necessary that we should make a few remarks on the subject of property in slaves. In treating them as personal property—of course they are in many respects different from mere material property—we only claim that their *time*, the Sabbath excepted, belongs to their master. We do not, neither do we know of any slaveholders who do maintain the position that slaves are property of the same kind and to be treated in the same

way with horses, sheep, hogs, or cattle. These are mere dumb beasts; but our slaves are rational and accountable creatures, and are to be treated as such. But the mere traffic in slaves, for the sake of gain, is a practice in which very few Christian slaveholders engage. But, that they are property, and recognized as such both by divine and civil law, is a point that can admit of little dispute among those who desire to know the truth. The Scriptures are much fuller on this point than on the establishment of the *mere right* of property in other things. Even Dr. Wayland (Moral Science, pages 232-234) argues the right of property from other circumstances, and says, "Now God signifies to us his will on this subject :

First.—"By the decisions of natural conscience. This is known from several circumstances. First: all men, as soon as they begin to think, even in early youth and infancy, perceive this relation. They immediately appropriate certain things to themselves. They feel injured if their control over those things is violated, and they are conscious of guilt if they violate this right in respect to others. Second: the second circumstance is taken from the fact that a class of words, called possessive pronouns,

exists in all languages. Men can hardly talk together for a few minutes, in any language, without the frequent use of these pronouns. Third: the third circumstance is taken from the fact that men not only feel the importance of sustaining each other in this right, but when this right is violated, there is a sense of wrong;” that is, the man who has violated the right of property, deserves punishment on the ground, not simply in *consequence of the act*, but *guiltiness of the action*—that simple *restitution* is not sufficient compensation for the injury done, but *punishment* is due for the *crime*. “Hence, the Jewish law enjoined *tenfold* restitution in cases of theft, and modern law inflicts fines, imprisonment and corporeal punishment for the same offence.”

According to this view of the subject—Dr. Wayland being judge—the civil laws of the land are correct in inflicting fines on those who harbor or steal fugitive slaves. If the abolitionists were compelled to pay *ten times* the value of all the slaves they have stolen, they would be bankrupts: still, this would not be a higher fine than was imposed on the thief according to the law of God given by Moses. We suppose that most of the slaveholders

would sell out to the abolitionists on these terms. They may have all we have at this price.

The *second* general argument of Dr. Wayland to show that God wills the possession of property is derived from the "general consequences which result from the existence of the relation." "The existence and progress of society, nay, the very existence of our race, depends upon the acknowledgment of this right."

We may remark here that the stability and continuance of this great Confederacy depends to a great extent on the observance of the laws of the land, and to a great extent on the faithful observance and execution of those laws which relate to the right of property in slaves. We give the following summary of Dr. Wayland's view of the consequences resulting to society from the non-acknowledgment of the right of property: There would be but little produced beyond the bare necessities of life; there would be no accumulation; progress would be out of the question; and that just in proportion as the right of property is preserved inviolate, just in the same proportion will civilization advance, and the comforts and conveniences of life multiply. Such is a brief summary of his argument

on the acknowledgment and preservation of the right of property. Now for the argument for the right of property derived from the Scriptures:

Third.—"The holy Scriptures treat the right of property *as a thing acknowledged.*" They do not *establish* the right of property; they merely acknowledge it, "and direct their precepts against every act by which it is violated, and also against tempers of mind from which such violation proceeds. The doctrine of revelation is so clearly set forth on this subject that I need not delay for the sake of dwelling upon it. It will be sufficient to refer to the prohibitions in the Decalogue against stealing and coveting, and to the various precepts in the New Testament respecting our duty in regard to our duty to our neighbors' possessions."

We suppose, then, that slave-holders are not neighbors; that they have no possessions in slaves which should be respected, but wherever the slaves may be found, they are the lawful prey of abolitionists, and their owners are all "thieves" and "robbers!" This is admirable logic and very scriptural conduct!!

"The Scriptures treat of the right of property as a thing acknowledged," and make laws ac-

cordingly. But the *same authority* says that a man's servant is his MONEY." (Exodus xxi, 20.) The possessive pronoun *his* is not only used here, but the servant is declared to be his master's MONEY, the standard by which all property is valued. "Both *thy* bond men and *thy* bond maids which thou shalt have, shall be of the heathen that are round about you. * * And they shall be *your* possession; and ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be *your* bond men forever." (Levit. xxv, 44-6.) This looks rather strange that God, in his law by Moses, should use these possessive pronouns which express the relation of property, in regard to human beings! Christ and his apostles found men owning and claiming the right of property in human beings while on earth, but, terrible to relate, they did not proclaim the unlawfulness of the matter, "because its announcement would have been the signal of civil war."!! On the contrary they went on to prescribe the duties growing out of the relation of master and slave, and not only recognized the right of property in slaves, but returned a runaway to his master, not being willing to do anything without the mind of the servant's master. "The relation

of property," says Dr. Wayland, "is expressed by the possessive pronouns." The writers of the New Testament do not merely use the *simple* possessive pronoun on this subject, but they use those that are called by grammarians *emphatic* pronouns. "Let as many servants as are under the yoke count THEIR OWN masters worthy of all honor." (1 Tim. vi, 1.) "Exhort servants to be obedient unto *their own* masters. (Tit. ii, 9.) "Say in a word and *my* servant shall be healed." (Luke vii, 7.)

If Dr. Wayland is correct, that "the relation of property is expressed by the possessive pronouns," then the position we have taken in regard to the descendants of Ham being subjected to the will of those of Shem and Japheth, is not only confirmed, but the *right* of property of Shem and Japheth in Ham's posterity was also recognized; for God says to Noah, (Gen. ix, 26-7) "Blessed be the Lord God of Shem; and Canaan shall be *his* servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be *his* servant." "Thou shalt not covet thy neighbor's house, nor *his* man servant, nor *his* maid servant."

If, then, Christ and his apostles did not condemn slavery as sinful, but went on and pre-

scribed the duties growing out of the relation, did they not by this procedure acknowledge the lawfulness of the relation and the validity of the master's claim to his servants just as much as they did by directing precepts against every act by which the right of property is violated, acknowledge the right of property itself? To us, at least, there appears to be a great *similarity* in the two things, even if the right of *property* in slaves had not been acknowledged in so many words in the Scriptures. The Scriptures seem to be plain on this matter, and where men depart from them and try to put their own teachings in the place of the Bible, they usually get caught in their own craftiness. God knew that men would be quick and very forward to claim what they considered their own, and hence He saw that there was no necessity to say that the claim to property was right. All that He saw to be necessary was to enact laws to protect the right and fix the punishment which should be meted out to the offender. But He equally foresaw that He would subject one part of the human family to the two other divisions of it. He knew from the wickedness of the human heart, that servants would be tempted to rebel against the authority of their masters,

and that men pretending to be the friends of the slave would not only deny the right of property in slaves, but denounce the master as a thief, a robber, a murderer and a man-stealer, and use his influence to destroy or break down the master's claim; and hence, foreseeing all these things, He has caused His servants, by whom His will has been made known to men, to be more particular with this kind of property than that to which the right would not be disputed. This seems to us to be a natural and easy explanation of the matter—at least this explanation is in accordance with the facts of actual revelation. Were we to require of Dr. Wayland or any other man, to *prove* by the Scriptures that God wills the possession of property, he could not do so, but he would reply, "The holy Scriptures treat of the right of property as a thing acknowledged." This is his answer. He thinks this a good reason. When the slaveholder tells him that God has prescribed the mutual duties of masters and slaves, thereby recognizing the relation as lawful, and *tacitly* acknowledging the right of property in the slave, why he opens his eyes and says, "it's all stuff!" He reminds us very much of the partial judge in the spelling book—the thing *will* work one way, but *must not* work the other.

CONCLUDING REMARKS.

In the preceding portions of our work we have attempted to show that *subordination* is the normal, or rather the proper condition of the race of Ham. The race has been, by the direct act of the Creator, placed in subjection to the descendants of Shem and Japheth. These principles are in accordance not only with the teachings of the Bible, but also in exact harmony with historical facts, for the negro, left to himself, has never made any considerable advances in the arts of civilized life. The history of Africa, compared with that of Europe, Asia, or America, establish this position beyond successful contradiction. Facts go to show that the negro is never so happy, elevated, and beneficial to himself, as when under the control and guidance of the superior white man; and all attempts to place him on an equality with the white man have been stamped with signal fail-

ure. There are a few individual exceptions to this, which we cheerfully admit. But any artificial attempt to place the negro on an equality with white men has been and must be marked with a signal failure. It is an attempt to make that "straight which God has made crooked." It is an attempt to improve His work. It involves an absurdity, and of course must and will prove abortive. By the subjection of the slave to the will of his master, "It, (slavery,) tends," says Dr. Wayland, "to abolish in him, (the slave,) all moral distinctions; and thus foster in him lying, deceit, hypocrisy, dishonesty, and a willingness to yield himself up to minister to the appetites of his master. * * *

That such is the *tendency of slavery, as slavery*, we think no reflecting person can for a moment hesitate to allow." Again, slavery "takes from the laborers the *natural stimulus* to labor, namely, the desire in the individual of improving his condition; and substitutes, in the place of it, that motive which is the least operative and least constant, namely, the fear of punishment without the consciousness of moral delinquency. It removes as far as possible, from both parties, (master and slave,) the disposition and motives to frugality. Neither the master

learns frugality from the necessity of labor, nor the slave from the benefits which it confers. And hence, while one party waste from ignorance of the laws of acquisition, and the other because he can have no motive to economy, capital must accumulate but slowly, if indeed it accumulate at all." (Moral Science, p. 210.)

As to the correctness of these *assertions*, for they deserve no better name, let *facts* be submitted. As to slavery taking away the "*natural stimulus* to labor," let any impartial man read the history of emancipation as it has worked in the British West India Islands. He may read "Carey's Slave Trade," "Bigelow's Notes on Jamaica," or "The West Indies and North America," by Robert Baird, A. M., and he can see how far slavery takes away this "natural stimulus to labor." Where there were once fine sugar and coffee plantations, flourishing cities, there are natural forests, weeds, desolation, empty and deserted houses, and idle machinery. The most busy thoroughfares of former times have now almost the quietude of a Sabbath." The emancipated negroes, instead of laboring from a "natural stimulus to labor," have returned to a natural state of savage barbarism. Idleness, dissipation, laziness, for which the negro

is remarkable, now reign. The free negro now lounges in glorious ease, filthiness and poverty, under the refreshing shades of the native forest. As to the lying, deceitful, hypocritical, and thievish propensities of the free negroes, we think that our Northern friends, and those of Canada, can tell enough without our testimony. We know one thing, and every man knows the same who has lived in a slave State, that the slaves are not one hundredth part as bad for these vices as the free negroes. We may add, too, that nine-tenths of free negroes are drunkards, liars, thieves, and lazy.

As to the moral effects of slavery and emancipation, we are willing at any time to decide the question by a comparison of our slave population in the Southern States with the moral and religious condition of the free negroes of the British West Indies. As to Missionary efforts, let the following extract from Carey's "Slave Trade, Domestic and Foreign," suffice. "Missionary efforts in Jamaica are beset at the present time with many and great discouragements. Societies at home have withdrawn or diminished the amount of assistance afforded by them to chapels and schools throughout this island. The prostrate condition of its agricul-

ture and commerce disables its own population from doing as much as formerly for maintaining the worship of God and the tuition of the young, and induces numbers of negro laborers to retire from estates which have been thrown up, to seek means of subsistence in the mountains, where they are screened in general from moral training and superintendence. The consequence of this state of matters is very disastrous. Not a few missionaries and teachers, after struggling with difficulties which they could not overcome, have returned to Europe, and others are preparing to follow them. Chapels and schools are abandoned, or they have passed into the hands of very incompetent instructors."

Let the statistics of our missionary societies in the Southern States be compared with these statements, and then we will see in whose favor the *facts* are. Men—and especially anti-slavery men—think that the negro is very docile, and easily taught: this is the merest humbug. We have tried both white men and negroes. We have preached to the lowest class of white men, and to the highest class of negroes, and we have found, after twelve (12) years' experience, that the sensual has by far the greatest influence over the negro. We do not believe that he will

be responsible to the same degree as the white man, simply because so much has not been bestowed on him by his Creator. Where little is given, little will be required. We have found that slaves are more consistent and better Christians than free negroes, and one of the reasons of this is to be found in the fact that they are not surrounded with the same temptations—to lying, deceit, hypocrisy, drunkenness and dishonesty—that encompass the free negro. Leave the negro to himself—from the influence of the white man—and he will soon return to a state of savage barbarism.

“The negroes,” says Allison, the historian, speaking of the British act of emancipation. “who, in a state of slavery, were comfortable and prosperous beyond any peasantry in the world, and rapidly approaching the condition of the most opulent serfs of Europe, *have been by the act of emancipation irretrievably consigned to a state of barbarism,*” and such would be the result of emancipation in the Southern States. The white population would either leave the negroes to “one long day of unprofitable ease”—leave them to dream of paradise, or their abolition friends to dream for them—or they would exterminate them without mercy.

But, let the negro dream of ease without labor, and the consequence would be as it always has been—that is, starvation, poverty, disease and death would be the result. The negro will not work without something to make him do so. Man is doomed to eat bread in the sweat of his face. This he cannot reverse. He may dream of paradise, but, while he dreams, the laws of nature are sternly at their work. Indolence benumbs his feeble intellect, and inflames his passions: poverty and want are creeping on him: temptation is surrounding him: and vice, with all her motley train, is winding fast her deadly coils around his very soul, and making him the devil's slave, to do his work upon the earth. Thus, the blossoms of his paradise are *fine words*, and its fruits are *death*."

Men must labor. If they will not do so of their own choice, they must be compelled to do so, or starve. They will steal, if others work. This evil brings the punishment of divine and human law.

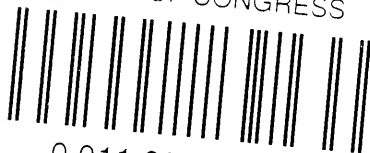
Why, then, disturb a system that is beneficial to the physical and moral welfare of the negro? Why remove him from the restraint of Christian and civilized life, and turn him back to savage barbarism, penury, want and starvation.

merely for the sake of saying that he is *free*? Of what advantage is freedom, if men are not competent to use it to their own and their neighbors' good? Why send back a large number of Africa's benighted sons to a state of worse than heathenism? Why take away the comfort they now enjoy, and turn them out to starve, or steal, or to be destroyed by a superior race? Why all this noise about freedom, when that boasted freedom would bring anarchy, poverty, suffering, moral and physical desolation to the negro? Is there any of the spirit of Christianity in all this agitation? The examples of the French revolutionists and the act of British emancipation should be a warning to all abolitionists.

We are done—our work is finished. We have spoken what we believe to be the truth, and have attempted to establish it by the Bible. Let every one judge for himself.

THE END.

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